

YOUNG WOMEN'S CHRISTIAN ASSOCIATION  
UNIVERSITY OF CALIFORNIA AT LOS ANGELES  
574 HILGARD AVENUE  
LOS ANGELES, CALIFORNIA  
WEST LOS ANGELES 53766

Dear Mr. Page:-

Instead of a simple "Thank you" note, this should be a paean of praise for the person you are and for the indelible impression you made on us all at Aielomar.

In spirit we greeted you there with a high salute, because of the keenness and the understanding that were in that opening talk - later, because of the masterly handling of discussions. None saw for the first time a man of integrity move serenely and without antagonism in fields that ordinarily are the seed beds of bitterness.

It was good to have you and this region will be the better for those days you gave us out of a holiday-time.

Sincerely,

Fay Allan

Chairman, Planning Committee

Thursday



## Atlanta Biltmore

"The South's Supreme Hotel"

ATLANTA, GA.

WEST PEACHTREE, FIFTH, SIXTH AND CYPRESS STREETS

I have enjoyed this book and intend to live triumphantly even though the risks are sure great. You can imagine how my wife, my children, Mother and sister and friends have tried to discourage me and to get me to stay at home, but I know Jesus means it for me, when he says-- "If you are not willing to forsake all things-- even these the dearest loved ones--you are not fit to become my disciple."

I am inclosing three sermons which I will greatly appreciate your working over for me. Sometime I am going to have three sermons on these subjects printed and I am going to give them to everybody I come in contact with along the way. I am going to preach these sermons many times this year. Please forgive or rather praise me if you consider I have taken much of your material. You have influenced me greatly, and I thank you for it. I will be glad for you to make all the suggestions you can which will help me to improve these sermons. Return them and they will be forwarded to me.

I know you are glad to be out in California and that you have had a good Christmas.

Fraternally yours,

*Ashton*  
Ashton B. Jones.



## Atlanta Biltmore

"The South's Supreme Hotel"

ATLANTA, GA.

WEST PEACHTREE, FIFTH, SIXTH AND CYPRESS STREETS

26-Third St., N. E.  
Jan. 2nd. 1935.

My dear Kirby:-

Your appreciated letter of Dec. 19th received and I know you realize that I deeply appreciate your frankness in reference to the adventure I am engaging in.

I never realized so fully the truth of what you say--viz., I must follow my own guidance. Though all the world condemn me I know that what I am doing is right for me. I am having the satisfaction of the witness of the spirit with my spirit and will follow the light as I see it, no matter what the cross might be.

It has been a happy Christmas with me and you can just imagine my thoughts as I plan to leave here within a few days to be gone for perhaps a year or so.

Kirby, I don't want to bother you about my affairs, but I will sincerely appreciate your friendship and cooperation, even though we do not see things just exactly alike. I think you realize that you must quit writing such books as you have written, especially the latest one, Living Triumphantly unless you know full well some soul will take you literally and dare to live that kind of a life--even in the face of sure disaster.



## ECONOMIC PROBLEMS AND SOLUTIONS.

Come now, you rich people--weep aloud and howl over the miseries that are going to overtake you--Your wealth has rotted, your clothes are moth-eaten, your gold and silver are rusted, and their rust will testify against you and eat into your very flesh, you have stored up fire for the last days. Why, the wages you have withheld from the laborers who have reaped your harvests cry aloud, and the cries of the harvesters have reached the ears of the Lord of Hosts. You have lived luxuriously and voluptuously here on earth; -you have fattened your hearts for the day of slaughter. You have condemned and murdered the upright. James 5: 1-6

ECONOMIC CONDITIONS in all parts of the world, especially in so-called Christian nations which waged the world war, are terrible. Unemployment has been the distressing issue for many years and it seems today we are very little nearer its solution than we were several years ago. In our country, I heard H. V. Kaltenborn say, at Old South Forum, in Boston Nov. 4th. 1934, that we had in round number about 37,000,000 people who were being fed by the government. Statistics show that more people are on relief today than ever before. In spite of these figures we are more hopeful today than we were a year ago. This is perhaps because of our confidence in President Roosevelt. He has tried so many experiments which are socialistic until we know many more and we hope better ones will be tried in the near future.

I heard Mr. Scott, author of many books on technocracy, say at the close of an address in New York during the month of Nov. 1934, that he would welcome the day when America would not have just 15 million people unemployed but when the figure would reach at least 50 million, because we will never submit to a complete change in our rotten economic order until we have enough suffering. This is worth thinking about and there is certainly a lot of truth that suffering brings about new births.

In order to arrive at a new, decent economic order, surely we will not have to travel the Moscow road of bloodshed. The Communist answer is that to build a new society you must use violent force. WITH MY WHOLE HEART I BELIEVE WE ARE BUILDING A NEW SOCIETY WITHOUT THE USE OF PHYSICAL FORCE. Why is it people everywhere in our country and in the world at large want a new social order?

There are three things which I heard Kirby Page point out in an address recently--First--we divide income so unequally--We can have our fine palatial residential sections of every city and village, and on the other hand more than half the people have to live in slum sections--or at least in sections in which they are deprived of the real comforts of life. These workers or toilers of the world are the ones who have to live in these sections, and we forget that they are the ones who make it possible for the other people, whom we call the owners, to have a living at all. A small percentage of the people live off the labors of the rest of the people. I am sure if we could just realize this truth, we would not have wealth so un-equally distributed. I ride one hour in the fine car of a very rich man, and the next hour in an old dilapidated Ford of a very poor man. I was standing along the roadside out in the country about 40 miles South of Greenville, S. C. A gentleman stopped to give me a ride. He



was riding in a very beautiful car. The first words he spoke to me I don't know why in the world I stopped to pick you up, as I never picked anyone along the road. My remark to him was to thank him for this brotherly act and to tell him that I had no intention of harming him in any way for this courtesy. After about 20 miles we had to stop at a traffic light in a small village. While we were stopped, two young boys approached the car and one of them asked for a ride to Greenville. This gentleman refused them--saying that he never picked people up. Of course, he lied, because he had just given me a lift. After riding a few miles, I couldn't keep from saying something like this--you know I surely felt sorry for those two young boys--just some mother's boys--if you noticed, they were bare-footed--their clothes were ragged--and one of them had a broken arm. They were nothing but kids, didn't look to be over 15 years of age and they asked as courteously as possible for a ride to Greenville. I am just wondering what a difference it might have meant in their young lives if they were sitting back there on the back seat, and I were back there talking to them--talking about their home life and building their character for the future. We just never know what it might mean to speak a kind word or to do a loving deed to strangers we meet along the way. O, but if we could just realize the truth of these few lines--" I SHALL PASS THROUGH THIS WORLD BUT ONCE, ANY GOOD THING THEREFORE THAT I CAN DO OR ANY KIND-NESS THAT I CAN SHOW TO ANY BEING LET ME DO IT NOW, LET ME NOT DEFER IT NOR NEGLECT IT FOR I SHALL NOT PASS THIS WAY AGAIN." You might have taken these boys to Greenville--bought them each a new pair of overalls--a cheap pair of shoes--a shirt--and sent them on their way rejoicing --boys who had a new outlook upon life. We soon departed at Greenville but somehow as we left one another there was a tear in each of our eyes.

Millions of workers in our country cannot get a job, and those who do have a job cannot make enough to buy half of the necessities they need. They cannot buy back what they themselves produce. In 1923 there were 70 million adults and 25 million heads of families in this number, in U. S. Under the income tax law, only those unmarried adults making in excess of \$1,000.00 per year and heads of families making in excess of \$2,000.00 per year were required to pay income tax. Only 4 millions or one adult out of every 17 paid any income tax. Today the figures are much greater, still a good clue to our economic health is the rate of interest we have to pay. Only a few months ago the government wanted to borrow some money--this was done at the low rate of 1/16 of 1% interest per year. The reason is that there is so much money in certain places that it cannot be invested. Two per-cent of our people at the top make more salary per year than 11,000,000 people at the bottom get in salary or relief. I heard Claude Nelson, Secretary of the Fellowship of Reconciliation say in an address recently, that in 1933 there were 36 more men in U. S. making over \$1,000,000 per year income than there were in 1932. You know 1933 was supposed to be a depression year also. Only as much money can be invested as is required to produce the goods that can be sold. There is never a thing which is either given away or sold that does not give some person a job to produce. In order to produce things it only takes time--the time of some person--and a person should be indeed happy in knowing he is working for the interest of another person-- I have just returned from a hat manufacturer--after talking to him a few minutes and asking him for a hat--my need was supplied. He told me at first before I could get a conversation started with him--that he just couldn't give me any



financial assistance. This was immediately after he read the intro carry from the governor of my native state. When I told him it was not money or intended to ask for, neither was I accepting money from anyone, he seemed quite relieved. No doubt he has thought of the comfort it must have given me to wear that hat he made and which he shared with me.

What a different society this would be if we only produced goods to fill the needs of all human beings--and not just for the profit we can make on them. You have heard the expression from many manufacturers--I will close down my factory unless I can make a decent profit on the goods I produce--and the more profit a man can make the higher place in our society he holds--the richest man in town can get elected to almost any public office. I was riding with a gentleman out in North Carolina sometime ago and he told me of a manufacturer who was quite different from this--A traveling salesman called on this manufacturer to interest him in a new machine which had just been invented and patented by their concern. This machine would just revolutionize this man's business. It would turn out so much more of this particular product and the packages would be put up in a much more sanitary way. All points were thoroughly gone into by this salesman and the manufacturer seemed quite interested. But in order to close the sale this salesman had saved what he considered his strongest point till last--he then told about the great amount of saving in dollars which would occur just because this machine would take the place of 50 of the girls in the factory--just think a machine which can do the job of 50 girls? The manufacturer thought for only a few moments and told the salesman he had definitely decided not to purchase this machine. The salesman was shocked--he was so sure he had the sale landed--he inquired of the manufacturer the reason for this decision. Only one reason was given, namely if this machine would cause 50 of my help to be laid off--then I don't want it--in these times he said we need more than ever to begin to think about hiring more people not laying them off. It was true this manufacturer's business was increasing--maybe--because he was in the headache powder manufacturing business--and people surely have enough headaches now, but he was more interested in human beings than in dollars and cents.

If too much goods are produced--which cannot be sold for a profit--then industry shuts down--men are thrown out of employment. I mean this is true principally by the big capitalists, the one who has already accumulated enough to live comfortably on for the rest of his life--the little manufacturer will sell at a closer margin of profit--just in order to keep his men working and because he needs even the small profit he can make. Too much money in one place produces want in other places.

THE SECOND ILL OF OUR ECONOMIC SOCIETY--is that we don't use our resources adequately. There is waste on a colossal scale. In one period during the past year the U. S. Steel Corporation was producing only 1/6 of its capacity and industry throughout the country is utilizing less than 1/2 its capacity. How true it is we all see people who are hungry--I don't mean literally starving--but many are doing that by degrees--The government portions rations out to them in such a manner that they can hardly exist on the small amount, and I heard Dr. George Coe, in a lecture at Yale University say there are 6,000,000 undernourished children in America, still there are millions of bushels of wheat stored along our roadside in the middle west rotting because of age



exposure. We see factories idle all over America and people by the millions without enough clothing to keep them warm. The only reason is because people can't produce what they can produce--they just don't have the medium of exchange our society has set up. Truly if these great manufacturing plants were owned and operated, without profit but for the good of society--the needs of all people could be met and everyone could have a job. We wouldn't have this great waste if these factories were operated for the public good and not for private gain. During the textile strike in the country last Sept. I took quite an interest in finding out all I could about just why these thousands of people would quite their jobs and use this method in order to better their conditions. It was indeed an eye opener to visit in the halls where the union meetings were being held, to see the hundreds of workers sitting on the bare floors, they were packed in the halls like sardines in a can, as the expression goes. Meeting in old dilapidated buildings, when all around stood beautiful meeting places, churches and auditoriums and halls, but these were owned by the people with money, so the workers were denied the use of them. These workers were striking simply to improve their economic conditions, to get a little better food for themselves and their children--better clothes etc., and the only method they knew to use was the strike weapon. I surely felt sorry for them and their families. I visited in their homes, was with them on the picket lines and in every way tried to show them my interest was in their behalf. It is true I also talked to the manager and superintendent of the factory, and to hear them say the workers were being treated fairly--they were getting all they could expect to get with conditions as bad as they were--made my sympathy go out for the workers even more. When I knew of the conditions existing in their homes and compared them with those in the workers homes it simply makes one's blood boil. To know how much dividends were being paid to the stockholders--these well-to-do men in other professions in the business world--all paid off the human labor of these workers--was enough to make one cry out with James as read in our scripture-- "Why the wages you have withheld from the laborers who have reaped your harvests cry aloud--and the cries of the harvesters have reached the ears of the Lord of Hosts." How truly I admire such men as Norman Thomas and many others who have stood for the cause of justice for the workers of the world. If we had a few men like him in public office we could do away with poverty which is caused by our rotten profit system.

We consume ourselves in struggle, strife and conflict in our modern society--and this is the THIRD REASON WE NEED A CHANGE IN OUR SOCIAL ORDER. These are unavoidable as long as we maintain the system of private property. Just as long as one man can feel he has a right to have 100 acres of land and use only a few acres for his own needs--the rest he can use for a golf course--for his own pleasure--we are going to have other people who cannot own any land at all. As long as we have competition as the channel of operation--we are sure to have strife, struggle and conflict. This means that every man is grabbing for all that he can get. This same thing is true of our ministers of today--they are victims of our economic social system. How many do you know who are not thinking in terms of being the greatest servant of humanity for the biggest salary he can get--In fact, we judge his service in a large measure by the amount of salary he can command. This kind of a society makes bitterness--hatred--war--and devastation. The only way to get rid of private gain from private property is to get rid of private property--then we do away with competition, strife and warfare.



We find the workers organize against the employers, and then we have then we have the workers and employers unite as citizens against the workers of another nation, then we have international war. All war or internal conflicts are brought about because of greed--a few people at the top thinking they can get something from another nation. We say, no that can't be true,--because they did not expect to get anything by entering into the World War, but stop and think just a moment,--one ammunition manufacturer--Dupont--made 17 million dollars clear profit out of this war--and all of this was divided among the stockholders who were already well to do people. We made so much out of this war until we have all the nations owing us so much money until we can't collect it. Before the War we were a debtor nation but after the war we were the biggest creditor nation on the globe. We went into the war on the side of the allies just because we stood the chance of making the most by entering on this side.

Surely this kind of a society or social order is not the best we can do. To admit this is a sin and a shame and in doing so we deserve to perish. If we wish to improve our conditions there are certain things which must be done-----

FIRST OF ALL we must transfer our natural resources and the very heavy industries from private to public ownership. Wherever there is ownership there is power and privilege. Too much, as we have said, at the top and too little at the bottom. Not private but collective ownership is the cornerstone on which any successful economic structure must be built. I am reminded of the great peace of work being done by the Morgan Memorial Institute in Boston, Mass. I had the pleasure of seeing every phase of this institution in operation on Nov. 9th. 1934. First, of all, between 300 and 400 workers meet in their chapel at 8 A.M. every morning, except Sat., for 30 minutes of devotional service. This was inspiring to see these people sent out to their tasks from this kind of an atmosphere. It was no wonder I found a smile on the faces of these employees on my visit through the various departments. What has been done in this institution, which is worked on a non-profit basis--or rather on a basis of being of service to all its employees--gave me a vivid picture of what could be done in a bigger way by our government. A real cooperative society will solve our economic problems. I am also thinking about the colony down in Louisiana, where between three and four hundred people are working together and solving their problems in a real spirit of communism. They raise the food for the benefit of all their people, without regard for profit, all other industries connected with this colony are operated in the same manner. How the government is solving this problem in our transient bureaus over the country is a wonderful demonstration of what can be done. I am sure the single man away from home is treated better in one of these government transient bureaus than the people on relief at home. I spent a week at the transient bureau at Boston, Mass., and the place was indeed clean in every respect--the food excellent--the beds comfortable and it was a good place to live. Between 125 and 150 men were there. In this number were many college men, men of high character from every vocation of life. These institutions are run not for profit but simply in order to supply the needs of human beings.



To say that we need collective ownership--I do not mean to say that must be immediately publicly owned. Each man should own his property--or at least that he has the security of living on this property during his lifetime--then for it to go to his children--just so long as it is kept in cultivation. He should not be allowed to have more than he can justly use for his own needs. This would give every person who wanted to go on the farm an opportunity of doing so.

The heavy industries such as, transportation, banking, communication, minerals, electric power, credit, the radio, and the chief means of production and distribution should be publicly owned. If a minimum income were to be \$2,000.00 per year, then a maximum should surely not be over \$5,000.00 to \$7,000.00 per year. The last and most important thing we should have to bring about is to educate our people of the justice and happiness which would come about by living in such a society. We must have an adequate motivation for working in this kind of a system where private property in the big industries no longer exists and where there is a large degree of equality of distribution.

SAFETY AND SECURITY BACKED BY INSURANCE WHICH WOULD MAKE THE MISFORTUNE FALL NOT ON THE BACKS OF THE INDIVIDUAL BUT ON ORGANIZED SOCIETY IS SOMETHING WE ARE TALKING ABOUT A GREAT DEAL TODAY.

WE SHOULD WORK FROM A SENSE OF OUGHTNESS--A SENSE OF PATRIOTISM GIVEN TO CONSTRUCTION AND CREATIVITY.

This sense of oughtness can never be brought about until we can get people to change their desires--their lives. This can come about only by the surrendering of ones life to the will of GOD. It would do little good to place a man in this kind of a society unless he was educated to the value of living in such an order.

In closing we could have plenty for everybody--we have the resources, skill--brains and men.. What we next need is to change the heart of men to see this new kind of CHRIST-LIKE Society. We have the making of a decent society--we are held back by FEAR--and GREED----- We must educate and change peoples minds--then organize the workers in labor unions--organize the buyers into cooperative societies and the voters who believe in this new social order into a new national party---THE SOCIALIST PARTY---Finally we must run risks--sacrifices and even death may follow--but it will eventually come.. This new COOPERATIVE COMMONWEALTH SOCIETY.



## WAR AND PEACE: or WORLD PEACE AND THE CHURCH.

Truly the organized Church of today, rather should we say organized religion of all the various churches, have taken a definite stand on this most vital issue of today----- "WORLD PEACE". Practically every denomination has passed resolutions pledging themselves to assist in creating a spirit of PEACE ON EARTH. The Anglican Bishops at the last Lamberth conference affirmed, along with similar affirmations of all denominations, that WAR IS INCOMPATIBLE WITH THE LIFE AND DEATH OF JESUS CHRIST.

It is truly said that the problem of World Peace is the most urgent problem before mankind today. Another world war would dissolve civilization into chaos.

It was my great pleasure and a deep inspiration ~~to~~ to hear Leyton Richards, pastor of Carre Lane Church, Birmingham, England deliver an address at Wesley Memorial Church, Atlanta, Ga. in June 1934. He was one man who stood out during the world war as a conscientious objector--he suffered criticism and persecution--but it takes both these elements in order to make us Christ-like. It is indeed an inspiration to hear these men who have blazed the trail for PEACE against such odds. I would like to quote from one of our great American ministers who stood out during the World War as a conscientious objector. This is John Haynes Holmes statement to his people on the eve of the War----- "WAR IS AN OPEN AND UTTER VIOLATION OF CHRISTIANITY, IF WAR IS RIGHT, THEN CHRISTIANITY IS WRONG, FALSE, A LIE.... THERE IS NOT A QUESTION RAISED, AN ISSUE INVOLVED, A CAUSE AT STAKE, WHICH IS WORTH THE LIFE OF ONE BLUEJACKET ON THE SEA OR ONE KHAKI COAT IN THE TRENCHES...WHEN, YEARS HENCE, THE WHOLE OF THIS STORY HAS BEEN TOLD, IT WILL BE FOUND THAT WE HAVE BEEN TRAGICALLY DECEIVED, AND ALL OUR SACRIFICE BEEN MADE IN VAIN...OTHER PULPITS MAY PREACH RECRUITING SERMONS: MINE WILL NOT...OTHER PARISH HOUSES MAY BE TURNED INTO DRILL HALLS AND RIFLE RANGES: OURS WILL NOT...OTHER CLERGY MAY PRAY TO GOD FOR VICTORY FOR OUR ARMS:...I WILL NOT...IN THIS CHURCH, IF NOWHERE ELSE IN ALL AMERICA, THE GERMANS WILL STILL BE INCLUDED IN THE FAMILY OF GOD'S CHILDREN". In this he reaffirmed his position that "war is never justifiable at any time or under any circumstances." He said he was opposed to all war in general and this one in particular.

In this connection it would be well to quote another of America's great preachers who did not stand out in the world war as a conscientious objector but who in the next war will surely do so--if we can depend upon this statement----- or repentance--Harry Emerson Fosdick---- I HAVE AN ACCOUNT TO SETTLE BETWEEN MY SOUL AND THE UNKNOWN SOLDIER.... I DECEIVED HIM...I DECEIVED MYSELF FIRST, UNWITTINGLY, AND THEN I DECEIVED HIM, ASSURING HIM THAT GOOD CONSEQUENCE COULD COME OUT OF THAT...AS A MATTER OF HARD-BOILED HEADED, BIOLOGICAL FACT WHAT GOOD CAN COME OUT OF THAT? ...MAD CIVILIZATION, YOU CANNOT SACRIFICE ON BLOODY ALTARS THE BEST OF YOUR BREED AND EXPECT ANYTHING TO COMPENSATE FOR THAT... I TOO WAS A GULLIBLE FOOL AND THOUGHT THAT MODERN WAR COULD SOMEHOW MAKE THE WORLD SAFE FOR DEMOCRACY...THEY SENT MEN LIKE ME TO EXPLAIN TO THE ARMY THE HIGH MEANINGS OF WAR AND BY EVERY ARGUMENT WE COULD COMMAND TO STRENGTHEN THEIR MORALE.... IF I BLAME ANYBODY ABOUT THIS MATTER, IT IS MEN LIKE MYSELF WHO OUGHT TO HAVE KNOWN BETTER. WE WENT OUT TO THE ARMY AND EXPLAINED TO THESE VALIANT MEN WHAT A RESPLENDENT FUTURE THEY WERE PREPARING FOR THEIR CHILDREN BY THEIR HEROIC SACRIFICE...O, UNKNOWN SOLDIER, HOWEVER CAN I MAKE THAT RIGHT WITH YOU?

If it is true to say that the Christian way of reacting to aggressive evil--WAR-- is found



in fidelity to the way of Christ, then the Church still has it in her power to save world from War, if only she would be loyal to the Lordship of Jesus Christ. A concis illustration of overcoming evil is given in the life and spirit of the first Christian myrtar---Stephens.. Instead of fighting his foes, he prayed for them, "Lord, lay not this sin to their charge". But this is not the end of the story, as immediate results are never the end of our prayers or the spirit of Love we show. It was the influence of this prayer which caused Saul of Tarsus to be changed into Paul the great Apostle, who with the gospel of Jesus as his only weapon did more than any man of his generation to convert the people of Europe. It is only this weapon every Christian should use in international as well as all other relationships of life.

If we really acted upon our resolutions and according to our beliefs then it would mean that every Christian would refuse under any pretext to go to War--for to do so would deny the Lordship of Christ. This does not grip our hearts because statesmen are devising ways, not of dispensing with the intolerable burden and menace of armaments, but of increasing our program of War. At present Great Britian is spending \$1,000.00 every minute on preparation for War by the provision of armaments and the U. S. spends this sum every minute, year in and year out, on the Navy alone. The Vinson plan calls for the construction of 1,184 airplanes for the Navy during the next five years, and a recent announcement of Stanley Baldwin that Great Britian will build 460 new airplanes within the next two years shows that the race is on in full force. If War then, as has been truly said, is the awfulest sin in the world, if it is murder--whether ordered by the state or the nation--where 10,000,000 men, the youth of our world could be killed during the world war, --and 20,000,000 more wounded,--and over 5,000,000 women made widows and--9,000,000 children made orphans, and it cost in money three hundred thirty-seven billion of dollars,--why do we allow Congress to appropriate billions of dollars today for military purposes? Why do we allow the Civilian Conservation Camps, under the guise of relief, to give semi-military training to hundreds of thousands of our young men, under the supervision of army officers? Why has the U. S. war budget increased 197% over the pre-war budget? The largest increase of any country in the world. All this is played up to us as National Defence--our captialist and munition manufacturers of the world keep this kind of propaganda circulating. They are the ones, and the only ones--which benefit from war. Listen, at this report from the Labor Research Association---Dupont for the first quarter of 1934, had a net income, after all deductions for fixed charges, of \$11,628,154--as compared with \$5,480,515 a year ago, more than 100% increase. In 1914 Dupont produces 2,265,000 lbs. of powder and in 1918--produces 399,000,000 lbs. When Congress investigated these sales it found out the cost of production was 36 cts. per lb. and the cost to the government was 49 cts. per lb. Figue this out for yourselves and you will be convinced the armament manufacturers want MONEY--and MORE MONEY. According to the League of Nations report the world spent \$4,276,800,000 last year on armaments. If I spent \$10.00 a day for a million years I could'nt spent any more. The work of the international armament ring knows no enemies, plays no favorites, protects no friends. It spreads abroad the insidious propaganda of suspicion and hatred between nations and destroys the little internationalism which is created. Naturally the richest man in the world is connected with the armament ring. His name is Basil Zaharoff--born of Greek parents, in 1849. He has been decorated by governments and honored by universities--is knight of the Bath- , pastor of Civil Law at Oxford , holder



of the Grand Cross of the order of the British Empire and of the Grand Cross of the Legion of Honor--acclaimed by everybody except the common people. The story of the first submarine is illuminating. It seems that the firm of Nordenfeldt first proposed the submarine for sale. It was Zaharoff, a loyal Greek, who took this newest wonder to the ministers of his country--and thus had the honor of selling the first submarine to his own country--He was a staunch Greek patriot--but business is business--so just across the narrow sea was Turkey--the dreaded enemy of Greece--with a much more capacious treasury--and quickly Zaharoff went to Constantinople and said--see here--Greece has bought one of these submarines--now if you want to be safe you must buy two--and Turkey bought two.

I am sure this is not a pleasant subject for us to dwell upon but it is impossible to talk sensibly about Peace unless we do begin to talk about War. We are trying to understand why Christians or the Church should be interested in doing away with WAR. Do you think a Christian ought to go to War? Some believe there are times--if the objective is high--holy--and noble--when a Christian must go to War. Therefore war has been upheld by the church upon every occasion--this is the war myth in U.S. history. In order to dictate the slave policy of the West, Charles B. Lines, a deacon of a New Haven congregation, had enlisted a company of 79 emigrants for the War. A meeting was held in the famous Plymouth Church shortly before their departure, for the purpose of raising funds, at which many clergymen and members of the Yale faculty were present... The leaders announced that Sharpe's rifles were lacking and that they needed them for self defense. After an earnest address by Henry Ward Beecher, the subscription began. Professor Sillman started by giving one rifle--the pastor of the church gave the second one--fifty were needed--then Henry Ward Beecher announced that if 25 were pledged on the spot, Plymouth Church would furnish the rest. Churches in both sections became agencies for propagating hatred. A Southern incident relates that Col. Buford of Alabama sold a number of slaves for \$20,000 and invested the money to equip a troop of 300 soldiers to fight for Southern rights in Kansas. The day they started they marched to the Baptist Church and the Methodist minister solemnly invoked divine blessing on the enterprise. The Baptist pastor gave Col. Buford a finely bound Bible and a subscription was raised to give each soldier one--so off they started to fight with Sharpe rifles and a Bible. Quoted from C. H. Hamlin book, "The war myth in U.S. history."

War is not a goal--it has a goal. War is neither courage nor cowardice and can be waged in the spirit of either. War is a method--a way of trying to get to an end--a way that requires courage and sacrifice,--but one cannot justify war because of the courage displayed by the soldiers or the sacrifice they make. War is a way--a means--a channel--an instrument. If we assume that the end of war is noble,--and that the spirit is sacrificial,--how do you propose to get to this end? Is the war method likely to be successful, IS IT CHRISTIAN?

We have just been speaking about war as killing--destroying--over-powering--starving--causing hatred--employing propaganda and conquering for the purpose of satisfying GREED--still we hear the protest--what if a big, strapping bully started to attack your grandmother, what would you do? This is a classical question of the militarists. It is supposed to bear some similarity to a war situation, but this is not the case.



The grandmother argument involves a villian--my grandmother and me--I am supposed to attack the villian to protect my grandmother. No comparison for in war I am protecting my grandmother by attacking the grandmother, the mother, the daughter, the aunt and the sister--all of these are the villian.

War is waged on the basis of necessity. Nations do anything in war which they deem necessary, patriots, and women and infants are killed as well as men. Any weapon is used against any person, whenever the necessity demands. We have one reason always advanced as to why nations go to war--this is the Mad-Dog theory, under which a nation says that we are a peaceable people, but we are surrounded by wicked nations, and when one of them runs amuck, it is a Mad-Dog, and we must deal with him with the only method he can understand--force. The people of this country believed that the Kaiser, was a mad-dog. The same feeling is true about Hitler and Japan. But if we were in Germany we would be told the same thing about France and the other countries. During the war both sides told their people they were fighting to bring the Kingdom of ~~God~~ God on Earth. Another argument for war which we must not overlook--is the statement--there have always been wars and there will always be wars, you can't get rid of the war instinct. I don't believe a word of this kind of talk. There is no such thing as the fighting instinct. As late as 1829 an English reformer, Joseph Hamilton--said, you couldn't do away with duelling because of man's instinct to fight,--but duelling was past--as a common practice just 25 years later. If it is the fighting instinct that makes a man go to war--get up in an airplane to drop bombs on a great city--stick bayonets in people--why then do capitalists through the governments have to drug people with falsehoods and propaganda and infuriate them with hatred before they will fight? Why do governments conscript men in time of war? Every nation in the world war had to conscript men and then to keep them at the front threaten to shoot them if they deserted. Why don't they want to stay where the fighting is?

Another cause of War is property--which is just another ~~xxxxx~~ form of Greed. We need to say to American citizens--when you take your property outside the bounds of this country--you do so at your own risk. We are not going to war at your desire to protect your property. Don't expect any marines. What would happen if America should take that attitude? Perhaps some property would be lost and a few lives taken but insignificant compared to War. If we keep on for 10 years at the present rate we will spend eight billion dollars for armaments. Do you suppose individuals could loose that amount in 10 years in foreign countries? The missionaries say that the greatest number of troops in China--the greater is their danger. Much safer if America took her gunboats home and all her marines with them.

Suppose the amount of money used for war purposes and the number of human beings sacrificed in war could have been used for a more noble and constructive purpose-- namely in the task of binding Great Britian and the U. S. and the rest of the world in bonds of enduring friendship? Would'nt this be a far more adequate defense than all the guns, poison gas and battleships which we can maintain? Does the Church, as organized religion, which has been on the side of every war have anything to contribute toward the solution of this problem of war and the establishment of Peace on Earth?



I do not believe that organized Christianity as we have it today is the same religion as that of Jesus. Let us look therefore at the contribution organized Christianity; the religion of Jesus as it really ought to be, has to make toward the solution of this problem.

In the FIRST PLACE--it embodies a concept or image of the Unity of Mankind. God as the Father--ALL MEN AS BROTHERS---most contemporary view points show just the contrary. I have just returned from an experiment of testing this thing of real brotherhood--- I went into a beautiful cafeteria, one which was recommended to me by a minister--who is high up in the ministerial profession--who eats at this place almost every day. I asked the manager of this cafeteria if he would share a meal with a gentleman who does not have even one cent in the world. I showed him a letter of introduction or proof of this statement--but this man could not catch the spirit--he would not share with me. The same thing happened at the next, equally as beautiful cafeteria, but the third one I managed to get the manager to feel toward me as a real brother and share with me.

The way has been clearly suggested by Mr. Laurence Housman--the great author--he says--enlist our young men and women in a army dedicated to the service of mankind instead of the slaughter of our enemies. They would find all the comradeship and adventure which war offers to youth, not in fighting their fellowman, but in fighting the ills which are the common lot of humanity.

We are hearing a great deal about banditry in China--cause is the awful floods which leave millions destitute. It is from these sections bandits are drawn. We need reforestation of the uplands--missionary enterprises which would help in this respect--but the military way is to shoot the bandits and leave the problem as it is. The Christian way is to redeem the bandit by turning him into a good citizen. Suppose then that even a small part of the taxation now devoted to armaments were redirected into constructive channels like this-- does anyone doubt that it would yield interest a hundred fold in goodwill between East and West? Then would flow the peace and prosperity which the world so sorely needs--but unfortunately the nations of the West are not Christian enough to apply this solution.

An English missionary--Dr. Theodore Pennell, some thirty years ago used this method--with his medicine chest he traveled alone and unarmed among the warlike tribes of India--ministering to them at the risk of his own life, until he won their confidence and affection. So successful was he that he was acclaimed by a high military authority as "WORTH A COUPLE OF BRITISH REGIMENTS" to the peace of Northwest India. Again we see Christianity--real Christianity--is more effective, even on the world's level. Suppose we build roads, schools, hospitals, libraries and churches instead of forts and barracks--wouldn't the enemy frontier become more friendly and peaceful?

In the SECOND PLACE---Organized Christianity--the religion of Jesus has a different conception of HUMAN NATURE. People say it cannot be changed because it is innately evil-- It is not so--HUMAN NATURE IS GOD'S NATURE IN THE MAKING. If we are sons of God we possess the ability to be like God. We do not start life by being evil--nor by being good--we start with the capacity to become evil or good. Having been



created in the image of God, we have the power to choose. How we choose is determined by internal and external stimuli--environment, heredity and ideology. When a man is born again--born of the spirit--he enters a higher life and experience of God-likeness. In the garden of Gethsemane Jesus was struggling with his will--He could have sinned. If Jesus teaches us to be like Him, then we too can live in our world without sinning. "BE YE PERFECT, EVEN AS I AM PERFECT, SAYS JESUS." The Christian man must indeed be sanctified in the truth of the Kingdom of God rather than to subscribe to the half-truths of western civilization which have made life comfortable and pleasant for the few rather than righteous and just for the many. Being sanctified in the truth means more than rendering lip service to the ideals of Jesus on Sunday while we follow our selfish impulses on week days. Officially, we admire and profess the principles of Christianity. Actually, we don't believe in them at all, and devise all sorts of legal machinery that will enable us to live approximately civilized lives without making the sacrifices required by the sort of living Jesus suggested. We will perhaps continue in turmoil until we make up our minds which way we really want to go. We will have to scrap DEMOCRACY AND THE RULES OF CHRIST, OR TRY PRACTICING THEM. We clearly see that the religion of Jesus gives responsibility for justice. Who is going to change the evil society into a good one if everybody looks out for himself? This responsibility caused the early Christians to turn the world upside down. There are a few people who have the feeling of responsibility..Most people feel only the responsibility of their families, but not that of economic conditions and the grave danger of WAR.

IN THE THIRD PLACE--The method of overcoming evil--War--is obtained by the practice of the principle of treating God as Father--all men then as Brothers. Make no discrimination between the good and the bad. Live now as though this ideal were already achieved. THAT OUGHT TO BE DONE WHICH OUGHT TO BE DONE IN A HIGH AND HOLY HOME. In driving the money changers from the temple Jesus upset the tables and used the whip, not on the men--but on the animals. Can physical force and the destruction of human life be used toward someone we love? Can Christians make use of the weapons of war and be followers of Jesus? No war is fought out of Love for an enemy. It is best according to the example of Jesus--for the innocent to perish at the hand of the guilty. The way to treat evil doers is not to kill them--but to redeem them. Overcome evil with good--no matter what the consequence--no matter what the COST.

FAITH CONFIDENCE AND THE POWER OF LOVE--are the attributes of the Christian FAITH. In the garden of Gethsemane Jesus had the struggle of whether the innocent must die at the hand of the guilty. If he had not died upon the CROSS, His name would not be known today. He came through because he had the confidence in the power of LOVE to conquer all. We must follow this Prince of Peace--If any nation dared to disband its armies--recall its fleets from the seas--and depend hence forward for its security only upon the sacrificial service which it could render to humanity--that nation would have no need of armed defense; --for it would be safe in the affections and gratitude of all mankind. The task of transferring national effort from preparation for war to the program of Peace may be dismissed as an impossible dream--but it is impossible only so long as Christians fail to realize the implications of the Faith they possess.



MAY I APPEAL TO ALL---ESPECIALLY TO YOUNG MEN AND WOMEN--who profess the Lordship o. Christ--to make no terms with War or the preparation for war--for there is surely a better way to serve our day and generation. Let us take a lesson from an elderly lady but one who is young in thought and deeds--young in spirit--Miss Mary Webster, of Newton, Mass. She is 65 years young. She found out the name of her precinct chairman--then the name of each registered voter in her precinct. Each voter was called over the phone--and asked whether or not they believed in PEACE--whether or not they believed in a big Army and Navy--whether or not they believed in raising their sons and daughters to fight for their country--Many of the women answered--O, yes they believed in Peace--they were a member of the D. A. R's, they still believed in a big navy any army for defense. She invited the entire list to a meeting at her home, seventy-five came--and together they discussed the question of electing to public office in their community men or women who were committed to the establishment of Peace--through peaceful methods. She had these good sisters send a postal card to all candidates--asking questions as to their stand on issues that effect public sentiment in regard to Peace and War.

We may be told that the Christian repudiation of War is too risky--but it is precisely because of this risk that it ought to appeal to the adventurous spirit of youth. Men have always been ready to risk their lives for War--and we are doing it today--then why is it inglorious or shameful to take risks for PEACE? After all, a gospel with Christ at its center means always the risk of crucifixion. Indeed I want to make public, my position on this issue, and can with my whole heart and soul sign the document which was signed by five boys in the Hotel Eden, Berlin, Germany. These were young men, the oldest was only thirty-two and the youngest twenty. One was a German, one a Frenchman, one an American, one a Hungarian and one, the author of many books, especially one I would highly recommend for your reading, "Cry Havoc", Beverly Nichols, an Englishman. Many will think it an unimportant little piece of paper, but it is the most sensible document that was ever signed, perhaps, by any young man in any country.

" WE, THE UNDERSIGNED, DO SOLEMNLY SWEAR THAT IN NO CIRCUMSTANCES WHATSOEVER WILL WE ENGAGE IN ANY FORM OF WARFARE, SHOULD OUR RESPECTIVE COUNTRIES BECOME INVOLVED IN HOSTILITIES. -----MOREOVER, TO PROVE THE INTEGRITY OF OUR PURPOSE, WE HEREBY PLEDGE OURSELVES TO OFFER OUR LIVES, AS A GESTURE OF PEACE, TO SUBMIT, WITHOUT PROTEST, TO DEATH AT THE HANDS OF OUR RESPECTIVE GOVERNMENTS, WITHIN FORTY-EIGHT HOURS OF THE DECLARATION OF WAR, BY BEING SHOT THROUGH THE HEART, BY A CHOSEN TRIBUNAL OF OUR COUNTRYMEN."

Just think what it would mean if you could get a million men in every country to sign this document and really mean it--then no government could have a war. In signing this--these boys, were not thinking of themselves, but of the world. In closing let us remind ourselves, Jesus took the risks and in consequence Jesus is the Saviour of mankind--what the cross might involve, what sacrifice it might entail for the nation which dared to accept it, no man can say; but we can say this--that until Christian people are prepared to take the risk of the Cross and to pay the price of Peace, whatever it may be--they can never redeem the world from WAR or realize the Lordship of Jesus Christ in national or international life.



## THE ART OF ADVENTUROUS CHRIST-LIKE LIVING.

Sometime ago I was asked, by a friend, to occupy his pulpit on the following Sunday morning. On Sat. afternoon and evening I gave considerable thought to the subject I felt led to discuss. namely, "Seek ye first the Kingdom of God." A seeker after the abundant life and God's protecting care to those who pursue this course. After looking over the Sunday morning paper and reading the following article which so truly pictures our attitude toward our brother man, I was led to change entirely my trend of thought. Quote article in Baltimore paper.

Waynesboro, Va. Aug. 11th. 1934. Headline-- Water, Dying man begs; Drunk, is reply he gets; Heart Failure--Coroner.

Sterling S. Clemons, 30, staggered, fell and lay helpless in a vacant lot here last night. "Water", he gasped as pedestrians strolled by. They ignored him. Clemons crawled a few feet and again begged for water. Again strollers passed him by. "Some drunk", they muttered. "Some drunk", repeated the police this morning as they found his body, an empty pint flask clutched in his hand. "Heart failure," scrawled Coroner T. M. Perkins as he signed the death certificate. "In the flask were only a few drops of water."

I read for the morning lesson the familiar story of the Good Samaritan, the story which we know by heart, but which is taken just as a symbol. It seems as though the simple art of Christ-like living has been almost lost in our commercialized, institutionalized, and formalized religion of today.

From months of unemployment, travel and adventuring in Simple Christ-like living I have become convinced that the spirit of Christianity has to a very large extent been taken out of the realm of personal experience, personal kindness, and personal LOVE for every individual. This has been placed in our organizations, such as, our Churches, our Clubs, our Hospitals, our Salvation Army places, Rescue Missions, and the largest relief agency which has taken off our shoulders the obligation to render personal service to our brother-man is the Federal Relief.

Please do not misunderstand me, I am not saying these organized agencies are not necessary in our Capitalist Society, or that they have not played a great part in relieving human suffering--but--what I am saying is that we have left the burden of the Good Samaritan to be played by them. JESUS NEVER COMMENDED AN INDIVIDUAL FOR GIVING THROUGH AN ORGANIZATION TO RELIEVE HUMAN SUFFERING. When we take the personal element out of our gift--when the giver cannot feel a personal LOVE for the one whom the gift is for--then you take the spiritual joy out of giving. TALMUD said many years ago--"The noblest charity is to prevent a man from accepting charity, and the best alms are to enable a man to dispense with arms." I am sure there is much just criticism of commercialized organizations, whether we class them under the head of Christian or humanitarian. We have all read, and have not been very much concerned, about the graft which has been carried on in many states of our union by the men and women holding places of responsibility in these organizations. And in spite of the millions of dollars which has been spent, there still remains as many, if not more people registered for relief, as there were a year ago. With appalling figures like these--from 11 to 17 million persons unemployed,--6 million children undernourished, 450,000 college graduates unable to secure remunerative employment-- what are we going to do about it?

I am indeed happy for the privilege of living in such an age--and to be living such a life, in which, changes are taking place within and around me every day. I am living



every day the ABUNDANT LIFE- THE SPIRIT FILLED LIFE--and you can surely expect in this message the very best I can give.

I am going to speak from personal experience, and I am encouraged to do so by reading epistles of St. Paul. In practically every letter he wrote he tells of some personal experience, being ship-wrecked, thrice beaten, thrown in jail and there singing and praising God, how the jail door was opened and the jailer and his family converted. The whole of the record of Jesus beautifully relates the experiences of his own life. Truly I am realizing that it cost something to have experiences which I feel are worth telling. It cost Jesus ridicule--to be driven from one place to another--finding no time for rest--poverty--not knowing where he was to lay his head when night came--soul-suffering for the sins of the world,--and at last death upon the cross.

I found myself out of remunerative employment Jan. 1st. 1932, after last serving as pastor of the Community Church, McConnellsville, N. Y. After months of searching for another pastorate--and becoming so discouraged--that I was willing to accept any kind of a job, I was willing to yield to the Spirit's guidance in going out into our world--blazing my own trail--making my own job--simply on FAITH to spread a gospel of Peace Brotherhood and Goodwill. Our youngest College President, Dr. John W. Raley, 31 year old head of Oklahoma Baptist University, said to his students:--"You are going out into what we term a world of life with a distinct knowledge that the world does not want you. There You must make your own place in the world--a world that has no particular concern for you and has no place in it in which to put you to work." I have often said that I feel it has been a good thing that ministers have not been exempt from this disaster of unemployment. I am thankful I happened to be one of the thousands of ministers who have been unemployed long enough to learn something of just how it feels to be hungry, to not know where to lay my head when night comes--to travel and live continuously for months without the aid of money--whatsoever. Jesus sent his disciples out for the first time without purse or script--without two coats--told them to go out and preach the gospel of GOOD-NEWS to the towns the spirit would direct them to go into. It took months of adventurous living and serious thinking before I finally dedicated my life to the following--Simple--Adventurous-- and what I believe for myself--a CHRIST-LIKE Plan. This is my plan to follow and I am not submitting it to any one else to follow, my only suggestion is for you to simply by the help of the Spirit of Christ within you--work out your own plan. He will show you and give you abundant strength to follow--if you will but submit your all to HIM.

I Pledge and dedicate my life to do five simple things--TALK--WRITE--SPEAK--TRAVEL--and LIVE in the true spirit of CHRIST, to the best of my knowledge and ability every moment of my life.

I---As I look back over my past life, how truly I realize that I have failed to talk to people about the vital--fundamental - things of life. I want to try in all my thinking and in all my conversations to realize the God given purpose of life. I want to make it the passion of every conversation to discuss the vital subject of Peace--Brotherhood--and Goodwill--which if really put into everyday practice would solve every social and economic problem. May I also in every conversation emphasize the destructiveness of WAR--which is just the reverse of the principles mentioned above. The spirit of WAR begins no-where else other than in the individual heart--and from this point it leads



to international conflicts. With the little knowledge I possess about the life and teaching of Jesus--the one we call the Prince of Peace--I cannot reconcile Him as a part in any human conflict--any War--which would require taking human life. In a questionnaire I placed on the bulletin board at Yale Divinity School this question was asked: Do you feel, in light of the knowledge ~~that~~ you possess of the life and teaching of Jesus--~~that~~ that He would sanction any of his followers entering into any conflict which would require the taking of human life? I told them to think of extreme cases, such as policemen--army officers--naval officers--and others who take the oath to protect our rights even though it requires the taking of life. The students were to answer this question yes or no--and no name was required. This question remained on bulletin board two days--and only about 5 would sign it either yes or no. This was out of a student body of ministers numbering about 250. Finally the paper was taken down, without my knowledge, and destroyed. It does seem to me we haven't gotten very far away from the spirit which existed among the ministers during 1917. Listen to this resolution which was read before our largest Ministerial body. Quoted from Joseph Judson Taylor's book called, "The God of War."

Resolved--1st. That we deeply deplore this awful and sorrowful calamity which has caused these leading nations to drench the earth in the precious blood of their own loyal citizens.

Resolved-2nd. That we reaffirm our faith in the righteousness of the Sermon on the Mount, and our confidence in the infallible wisdom of Him who taught us to love our enemies, to bless them that curse us, and do good to them that spitefully use and persecute us.

Resolved-3rd. That we desire a stronger faith in God, who maketh wars to cease, even unto the ends of the earth, and we shall rejoice if our own people, and all the peoples of every land who love the Lord Jesus Christ in sincerity, shall find it in their hearts to pray for Kings and for all that are in authority, that we may live quiet and peaceable lives in all goodness and honesty.

~~XXXXXXXXXXXX~~ This meeting was composed of 1,683 members, representing 2,000,000 members of our churches and only 112 voted for the adoption of this resolution.

It is surely not my aim in my conversations with people to get them to accept my views, but only hope to be able to throw some light upon their own thinking, and to get them to completely surrender their lives to the Spirit of God which always dwelleth within. Traveling as I have over the country--most of this in the hitch-hiking manner--I know what it is to have contact with people in every station of life. I also know the difficulty and the pleasure of talking to people on the above mentioned subjects. I can recall hundreds of cases where these conversations have meant much to me and I feel much to the second party. I find a receptive place in the heart of most every person I meet in regard to talking about these vital points of human life. Perhaps this is caused by the misery and loneliness which exists in the heart of millions of our fellow-beings.

I can never forget the conversation I had one Sunday afternoon at Kilby Prison, Montgomery, Alabama, with one of the young men who was serving a life term. It was just the neglect to seriously think about the real meaning of LIFE--which caused him to commit a crime which wrecked his life for years--but that Sunday afternoon I found in him a wonderful Spirit--one of Love and Happiness--one which was working for the benefit of all the other 2000 boys in the prison--a young man whose life had been changed by surrendering



to the spirit of Christ within him. Together we talked for many hours--I attended a football game which was played under his supervision--had supper at the prison mess hall--and in the evening spoke to the boys in their chapel. Many other boys I had the opportunity to enter into conversation with were changed by the power of the spirit of Christ. I was driven back to the hotel that night by one of the boys who was also serving a life term. Please pardon me for quoting this personal letter, which was written to my wife, by the young man I first mentioned.

Dear Mrs. Jones:- This little box was presented to Mr. Jones on the occasion of his visit to our institution. He was with us several hours Sunday Oct. 23rd., witnessed our football game and spoke in our chapel in the evening.

We enjoyed his highly inspirational message, envy his ability to travel on Faith, and were lifted to a higher plane of thought as we listened to his message. Truly he is a remarkable young man and his tour will give him a keen insight into the trouble that lies at the foundation of the plight the world is now in.

We received a cord from him postmarked Mobile, stating he was booked for passage to Hamburg, Germany. His optimism, courage, dominion over worries, his lack of pessimism, fear, selfishness and other handicaps, will take him across the pond and what a rich experience will be his.

The maker and giver of the little box has been in prison for 23 years, is an old man now, his steps are feeble, his hand shaky, his eye dim; but he still carries on. He is serving a life term and we hope you will write him acknowledging the gift. Should you write to Reverend Jones tell him you received the little box.

Yours very truly,--Dewey Edwards.

My only purpose in reading this letter is to show what a surrendered spirit can do in a human life. Truly a real blessing has always come to me from this art of just talking with people about the fundamental things of Life, and it is worthwhile to let our conversations always have a deep spiritual meaning. We may not pass this way again, so let us be careful what we say in conversation with others. I believe the multitude of people could be won to CHRIST if Christians would just talk Christ-like conversations with those whom they meet. May I suggest you studying about the Oxford Group Movement. The conversational method is here used very successfully to win others to Christ.

11- Though I do not have a talent for writing--it is my purpose to keep a diary of the happenings of each day, hoping that at some future time these experiences can be told either in pamphlet, book or sermon form. It is also my desire to keep in direct touch with people who are interested in encouraging me in spreading the gospel of Peace, Brotherhood and Goodwill in the manner which I am doing this. I am glad to be in direct contact and to consider myself personally acquainted with the men at the head of many of our organizations which are doing such noble work in regard to creating peace sentiment. To see how hundreds of our college young people are working through the Youth Movement for World Recovery in creating public opinion by helping to elect to our public offices Peace minded candidates. These young people do not mind sacrificing, even to the extent of living for weeks on hard boiled eggs and peanuts, traveling in old dilapidated cars, hitch-hiking, riding freight trains, all in order to reach Duke University to attend the summer conference on International Relations. I have talked and



worked with these young people in different parts of the country, and if we did not loose the wonderful spirit of youth what a different world this would be, and how to we could make a more wonderful contribution in establishing the Kingdom of God on ear. These young people are radicals, yes, but I do not believe any more so than Jesus. They do not want to conform to our social order which has been the cause of so much chaos, conflict, war and human suffering. Neither do we find Jesus conforming to any of the evils of his own day. It was just as hard for Him to live the perfect life as it ought to be for us, especially when we stop to remind ourselves that there was war on every hand, it was universal in His day; two-thirds of the race were slaves; three-fourths of the people were drunkards; nine tenths led openly impure lives--so says--Bishop Charles Wesley Burns. I would like to pay tribute also to another of our national organizations which is doing a great piece of work among our young people. This is the National Religion and Labor Foundation, which believes that Religion ought to become a live and vital force in the changing social and economic order--and that unless it does translate the social ideals of church and synagogue into the actual life of the local community and the nation --it is doomed to destruction. The executive secretary of this organization has done marvelous work in investigating and encouraging ministers who have been thrown out of work because of their interest in strike situations and the unemployed. I feel, along with these organizations, that we have not begun to use our great wealth, our natural resources and our scientific knowledge in meeting the needs of humanity. Has organized religion, as we have it today--failed, when we can read in our newspapers this bit of Associated Press news:-

Maryville, Mo. Nov. 2nd. 1934. " Brilliant Preacher, 70 years old, found starving in garret".--- Dr. A. C. Babcock, a graduate of Oxford University and a brilliant veteran minister, Thursday was found starving in a garret here. A letter addresses to Mayor O. L. Robey from the sick man revealed Dr. Babcocks condition. Welfare workers found clutched in the minister's hand several sermons he has penned. The 70 year old pastor blamed to depression, which closed more than 75 churches in Missouri, Nebraska and Iowa, for his plight. As a circuit rider, he had braved blizzards and other perils of the pioneer.

III- This third point in my program is the one that most of us ministers give the greatest emphasis upon, in fact, in some cases it is the major interest. This question of public speaking, I will agree, is facinating and interesting. I have always gotten a great joy from this art, and will avail myself of every opportunity to speak before Church organizations, Clubs, Sunday School classes, Civic or Professional groups. This will be done without any regard whatsoever for financial remuneration. The dominant thought of my life now is--how in the world--can I ever give in return for the wonderful blessings which I enjoy every day of my life. People have been so kind and nice to me until I want in this way to try to remunerate them for their kindness. The question may come to your mind--well then how does Mr. Jones intend to support his family, when he works without remuneration. Many people have been enough interested in helping me to carry forward my program of testing this experiment of living without money--whatsoever-- and knowing that I myself did not need the money--they have sent gifts to my family. This is greatly appreciated and it does make me feel that through this medium I am making some contribution to their support. After an address before a



group of members of the League for Larger Life in Washington, D. C. the chairman was thoughtful enough to take up a collection to be mailed to my wife. I was also being entertained in a lovely home while attending the Massachusetts Council of Churches Annual Convention at Framingham, Mass., the gentleman of the house came to my room the last night I was to be there and placed in my hands a gift in the form of a \$5.00 bill. I thanked him whole-heartedly for his lively spirit in this gift and for the hospitality which had been shown to me by his family, but explained to him that I simply could not depend upon money to accomplish the things I had set out to accomplish. This bill would not even purchase a ticket to the place I was going to from there, and by trying to get enough money to do what I was doing it would necessarily require much of my time and to conform to a regular job of making money would knock somebody out of a job, therefore I feel led to do exactly what I am doing. I asked that his wife write my wife a letter and inclose this gift, which would be appreciated much more than if I tried to use it. I simply want to break away from the conventionality of getting pay for the labor or service I can render to society. I want all people to feel they are welcome to any of my lectures--and that no effort will be made to extract money out of them. How true it is that thousands of unemployed people have stayed away from our church services because they have not felt welcome--because they have no money to contribute. It is truly said that our ministry is just about as commercialized as our business organizations. This subject of mammon--money--material things--or rather the love of these things, have caused perhaps most of our slums--unemployment, family quarrels, economic breakdown,--class hatred,--strikes and war. GREED AND SELFISHNESS. The answer to all problems can be found in the message of Christ, given 1900 years ago, and we are only to blame ourselves if we do not apply this answer to our own lives. The average so-called Christian lives today on a very human level. He is fearful of the future, protective of the security of himself, his wife and children--his aim in life is to make money. Thank God the psychology that security is wrapped up in the accumulation of wealth is breaking down in our society. May we again think of the teaching of Jesus about money and security. He says--Lay not up for yourselves treasures on earth, where moth and rust corrupt--but lay up treasures in heaven. Do not be troubled then and cry, how are we to be clothed, what are we to eat and drink? Pagans make these things their aim in life. Your heavenly Father knoweth quite well you need all these things--so seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you. If we believe this to be true--surely then--this is the answer to all human problems. I have preached this to the unemployed man--to the Christian and the un-Christian--and I have found it literally true in my own life. In conversation with hundreds of people I have heard them say--I just simply could not ask--or rather they say--beg for something to eat. X Many have told me how they have gone without food for many days--just because they did not have money to buy food with. And as I come back with the question--what do you think Jesus would do if he were hungry and Peter and John and any other of his disciples were eating. Jesus knew they had plenty to divide--do you think he would hesitate one minute to ask them to share with Him? All would answer No. Do we find children ashamed to ask their playmates to share their candy or lunch? And He says to us--we must become as little children, else we cannot enter into His Kingdom---Ask and ye shall receive---knock and the door shall be opened unto you-- I have found others will share with me--but I could look in a restaurant window filled with delicious food and starve



unless I had the feeling the person who was a steward over this food was enough of a brother to share some of it with me. This spirit of brotherhood--is indeed a spirit sharing--and I tell you if we possess it we will find brothers, sisters, fathers, mothers and children wherever we go. Truly no one hath left these things for the sake of spreading the Gospel of Jesus who will not find them a hundred fold--yes together with persecution--but in the world to come eternal life. Such a glorious feeling to realize the truth of Jesus promises. Surely the author of this beautiful piece of poetry realized these promises--and I can say that I also know the bliss of having such FAITH.

MY COUNTRY. by Robert Whitaker.

"My Country is the world, My flag with stars impearled,  
Fills all the skies. All the round earth I claim,  
People of every name; And all inspiring fame, My heart would prize.

Mine are all lands and seas, All flowers, shrubs and trees,  
All life's design. My heart within me thrills,  
For all uplifted hills, And for all streams and rills; The WORLD IS MINE,

And all men are my kin, Since ever man has been,  
Blood of my blood. I glory in the grace,  
And strength of every race, And joy in every trace of BROTHERHOOD."

IV- Travel is not just a hobby with me--but because of the wonderful spiritual blessings it has brought to me and the opportunity of spreading my program into the hearts of others, I am determined to continue in this endeavor. Travel then I will--either with other people in their cars, ( this is what we call hitch-hiking), on buses, on trains, through the air, or in my own car. We have condemned the method of getting from place to place in the hitch-hiking manner--but I have never refused to give a fellow a lift in my own car as I have traveled from place to place, and I cannot picture Jesus riding in His automobile with vacant seats when his brothers were walking in the same direction. This act of giving a fellow a lift in our machine does not usually cost us one cent. Yes, I recognize the fact that there are some fellows asking for a ride who would stoop to the low-down trick of robbing--but I also know there are fellows riding in cars who are just as low-down. How often we pass up the opportunity which comes out way--we are just like the Priest and Levite who passed up the man on the Damascus road.

V- I now come to the fifth point in my program of Simple Christ-like living. In fact this point sums up all the others and without it all the others would mean nothing. I hope God will forgive me for talking about what I am going to do or what I have done, unless I do this with the one idea of it helping me and others to live the Christ-like kind of a life. I am more convinced every minute I live that nothing counts, all the reading I can do, all the lectures I might attend, all the traveling I can do, all the writing I might turn out, all the prayers I offer, unless they help me to live the practical kind of Christ-like life. My last point then is to LIVE. Jesus once said, "It is not they who say unto me Lord, Lord, that shall enter into my Kingdom, but they who really do my will--really Live my will.



I want to cultivate a quiet-kind of a life. One that will never be in a hurry. One that can always stop to answer the call of my fellow man. When I hear preachers say that if they gave and stopped to talk to every beggar who knocked at their door they would be hungry themselves, it makes my heart ache for them. I know this is not true, because I too have been in the active pastorate, and one year served on the much traveled Pacific Highway. Yes, I have had about as many men, not just tramps or geggars as they are looked upon by many, to knock at my door, but I can never remember turning a single one of them down. I have always tried to give them more than just a hand-out, a little material food. I have tried to talk to them and point out some of the vital points which make life worthwhile. I have just as many men to stop me on the streets of our cities as any other man, and perhaps more, because I live much of my time in the slum sections of our cities, but I never turn a person a-way, provided they want to use the usual dime which they ask for for food. I take them into a restaurant and talk to the manager about supplying this brother's need for a little food, this is very seldom denied. How often we give a dime, just because it is the easiest thing to do. Never do I advise a person to give money to a beggar on the street, without trying to follow that dime. Know where your money goes--let your heart be in your giving--for the slogan--"The joy of living is only in giving", applies only when you can give out of your heart and not out of the abundance of the things you possess.

From an experience of traveling some twenty-five thousand miles all over this country and part of Europe I know how easy it is for people to turn you down for just a glass of cold water and a piece of bread. I have had ministers, one after another, to give good excuses for not taking care of me in their home or for not sharing with me a meal. Even though I told them I was hungry and without money, and showed them letters of introduction from the Governor of my native state and from a minister friend who assisted in my ordination into the ministry, they would not share with me. I cannot picture Jesus with a plate of food and not being willing to share it with any one regardless of creed, race or any other excuse. I have asked for the use of a dormitory room in our largest Theological Seminaries, Union, Yale, Harvard, Boston, and Princeton and only one of these Princeton, would share a room with me for a week or so while I occupied my time in listening to lectures. Only Princeton would share with me one single meal.

In closing I like to think that it doesn't matter what anyone else does or thinks--the real thing which makes for happiness is to LIVE with the complete knowledge that I love God with my whole heart--and my neighbor as myself. I will never forget hearing one of our modern prophets, Kirby Page say, I am living every day as though the Kingdom of God were a reality on Earth, indeed it is for me. I believe there are a few souls daring enough to LIVE just that kind of a life--a simple--Adventurous--Christ-like life. I want to be one of those and sincerely ask and interest in your prayers. I promise to utter this prayer every day and minute of my life.



January 2, 1935

Dear Nevin:

In reply to your letter of December 26th I am delighted that you have invited Howard Thurman to become a Field Representative. He is going to India at the end of the year but he will be an invaluable addition to our list.

At the Asilomar Student Conference I had an opportunity to discuss the Fellowship with interested people from all over the State, and I am very enthusiastic about prospects. After considerable deliberation I would like to suggest the following procedure.

First, that we form a strong Western Committee. We could easily secure a score of distinguished people to serve on this committee.

Second, that we invite Allan Hunter to become Chairman of the Western Committee. I have talked to him at length and find that there is a possibility that he may be able to give three days a week to the Fellowship if it is possible for us to help provide release at his Church. If he had a good stenographer for three days a week and a capable student assistant he thinks he could do justice to his church and still give Monday, Tuesday and Wednesday each week or an approximate period to Fellowship work.

I think he is far and away the best man for us. He is deeply spiritual and spends much time in stimulating prayer groups and has a real gift for leading worship. He is thoroughly radical in his attitudes and has long been active in various movements here on the coast. He is now giving time to the formation of a Kagawa Club. He tells me that he has a passion about non-violence in the class struggle and sees the significance of a powerful pacifist movement.

He is widely known up and down the coast and we would have no trouble at all in securing a significant hearing for him in colleges, churches, conferences, and conventions. Within a few weeks he is the Sunday morning preacher at Stanford University.



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I talked with Miss Helen Marston about this and shee is keenly enthusiastic over the possibilities. She knows Allan quite well and holds him in high regard.

We calculate that it will take about a thousand dollars a year to provide Allan with stenographic and pastoral help and another five hundred dollars for Fellowship overhead. I should like to suggest to the Executive Committee and the Council that the National allocate five hundred dollars to launch this project and that the balance of the fund be secured locally here on the coast. In order to make possible this large work it might be desirable for the Council to consider the possibility for at least the first year of permitting the Western Committee to retain half of the membership fees send in from this region. We can talk such details over when I return to New York.

Third, that we begin at once a vigorous recruiting campaign. I am securing the list of the nearly five hundred persons who attended the Asilomar Conference and plan to write a letter to each one of them and enclose one of our new folders when they are ready. We will also prepare strategical lists in various parts of the State and ought to be able to enroll many hundreds of new members within the near future.

We are working on plans for a spring conference in the South and another one in Northern California in addition to the one being arranged in Washington or Oregon.

Fourth, we must begin a vigorous effort to establish strong local groups in at least half a dozen centers here on the coast and actually get into the struggle for social justice.

In looking over the tentative budget I was sorry to see that the amount listed for subsidizing local groups is only fifteen hundred dollars, whereas I thought the amount tentatively agreed upon in a previous executive meeting was twenty-five hundred dollars. It would seem to be advisable if absolutely necessary in order to make possible the provision of twenty-five hundred dollars for these local groups that we reduce the amount for the International work to fifteen hundred dollars. We can talk this over when I get back.

I am much more hopeful about the possibilities here on the coast than I had expected to



KIRBY PAGE  
240 SOUTH BRIGHT AVENUE  
WHITTIER, CALIFORNIA

Page 3 1/2/35

be. We have a grand chance to do something significant. After talking this whole matter over with Harold and as many members of the Executive Committee as possible I wish you would wire me a night letter giving me your united judgment as to whether we should attempt to form such a committee and whether the National office could probably provide five hundred dollars. I want to talk with Allan again before I leave on the 10th for the East. I expect to reach New York on January 18th. We have a meeting of our small Fellowship group at Reine's about that afternoon from three to six. I think I will be free for a luncheon if this is a convenient time for you and Harold.

We had a glorious Christmas season together.

Affectionately yours,

Mr. John Nevin Sayre  
The Fellowship of Reconciliation  
2929 Broadway  
New York, New York

KP:mk



MINNA F. KASSNER

TELEPHONE WISCONSIN 7-1400

ATTORNEY AT LAW

*1359 Broadway  
New York*

January 5th, 1935.

Mr. Kirby Page  
Editor of The Christian Century  
95 Madison Avenue  
New York City

Dear Mr. Page:

I am now engaged in the preparation of a survey for the American Civil Liberties Union on the subject of censorship on the radio.

My attention has been called to the fact that you have had several experiences with radio censorship; and I am writing to ask that you be good enough to send me the details of these incidents.

I think you will agree that a thorough report on the subject of radio censorship should prove valuable ammunition in the fight for greater freedom of the air.

Thanking you for your cooperation, I am

Sincerely,

  
MINNA F. KASSNER

MFK:S



January 5th, 1935

My dear Mr. Harper:

The purpose of this letter is to inquire whether there is any possibility that you may be in need of further additions to your staff next year. I have a friend, Paul Pfoutze, who needs to come to Arizona because of sinus trouble.

He is about 27 years old, I should imagine, and he is married. His wife is an extraordinarily capable young woman. I knew him first when he was an undergraduate at Kansas State Agricultural College, where he was preparing for medicine. He was chairman of a Student Council at Estes Park, made up of students from eight or ten colleges located around that region. He is one of the most outstanding young men I have ever met. His health made him give up preparing for a doctor's degree and he turned to the ministry and went to the Chicago Theological Seminary. The climate in Chicago proved unsuitable and he came back to California. He was for a while student assistant at the First Presbyterian Church at Pasadena. He has had tutorial experience and is qualified to teach German--he spoke German as a boy, and also history and mathematics.

His wife I also knew as an undergraduate here on the coast. She was extremely active in college life and was a very rare leader. Since then she has been Secretary of the Y. W. C. A. at the University of Southern California and at Pasadena Junior College.

They are now at Stockton at the College of the Pacific.

Paul's sinus trouble is not sufficiently serious to disqualify him from active work, but is dangerous enough to make it highly desirable that he come to Arizona. For a long time the doctors treated him for tuberculosis but they are now convinced that his lungs are affected by trouble higher up.

Without any qualifications whatever I am



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1/5/35

Mr. George A. Harper:

prepared to say that you would be extraordinarily fortunate to secure this team for your school. He is a very handsome man, winsome and appealing to boys. She is even more attractive and a very gifted person in every way.

In regard to finances, they are so eager to come to Arizona that they would accept almost any kind of financial arrangement. His address is c/o College of the Pacific, Stockton, California. If there is any chance at all that there would be an opening I would be very glad to get more detailed information for you.

We are delighted with California. Kirby, Jr. is getting along splendidly in college and is really taking his studies seriously. We are very much encouraged about him. All of us are delighted with this beautiful country. We had a grand time together at Christmas. All the folks here join in sending best wishes to you all.

Cordially yours,

Mr. George A. Harper  
Southern Arizona School for Boys  
Tucson, Arizona

KP:mk



Kirby Page  
New York

Independence Ia  
Jan 6th 35 A.D. 1943

Dear Mr Page.-

I am reading "CREATIVELY" and am getting out of it much to add to the little I have accumulated in past years, knowing that all that I shall gather in my brief life will be much chaff, and very little grain, when compared the vast stores of knowledge, of which man gathers a little.

I have thoughtfully gone over your twenty two point program.

When I come to number eight while I agree with you yet I am not as keen on this point as I was when the League was born, here I thought was our real chance to show our greatness, if we really were a superior people, superior in Wisdom and High Ideals, I believed a door for World service was open to us, and I favored going in without asking for reservations beyond what other Nations were asking. I wanted my country to join, do its best to promote peace, happiness and good will, and when our best honest efforts failed, bid the other Nations farewell and get out, I think then we had the prestige to do things that we have now lost, but I am not opposed to a fair trial.

I believe in the value of all labor organizations National and International, when fair, honest, and well and wisely controlled (NO DYNAMITE) but Capital must surrender much more than it has in the past, before the sailing gets at all smooth, and to day there no man on either side with mind and force enough to present a workable program, and make it work, the complications are tremendous, and so far many seem to be almost, if not entirely unremovable. Dense ignorance, which prevents the necessary unity of action, opposition from purely selfishness, the dark shadow of the past darkening the future, a vast church membership Christian in profession, nil in possession, saying in act if not in word "THY KINGDOM SHALL NOT COME".

Coming to Nineteen, I should want to study that thoroly, and specifically, if a case came up where the lowering or removing of the tariff would prove a menace to the American laborer, the competition flowing thru the open gate taking away the labor from the American, or making it necessary for him to work for the low wage of the Orient, and to sink down to the level of the oriental laborer, I think I should leave the tariff wall, the theory that a thing should be produced, where it can be produced for the least money should be settled by other matters entering into it, not just the low cost of production, the condition of the producer must be studied.

Twenty presents another great problem, racial discrimination may be necessary to a Nation for the protection of its people, if any Nation were to flood us with men and women that we could neither melt or mould (We already have vast numbers that have not melted, hence cannot be moulded) that would lower our standards, ideals and morale (God knows we do not live up to them ourselves) yet it might be better to have such remain in the country and atmosphere that best fits them



On the whole the Americans, removed by a generation or two from their ancestors of the Old world, are inclined to be quite fairly minded, and with the best of leadership (which I regret is scarce) we might become a shining example to the rest of the world, but we have already injected too much FOREIGN SERUM into the Nation it has not all been beneficial, but otherwise.

Yes-we too should shoulder OUR part in the blame for the Great War, perhaps not so much in the beginning, as in the carrying on, ALL AMERICA smiled when Captain Koenig arrived in the UNDER SEA boat, and bought of us a Load of Copper and other war materials, and got safely home with it, and had not Germany interfered with our FOREIGN TRADE, we might never have entered the war to make DEMOCRACY SAFE FOR THE WORLD, that was an afterthought that I fear constituted our ALIBI.

In closing I just want to urge you to go on with the good work, there is PLENTY TO DO, but the Laborers are few.

I fully agree with what you state about Christians and the parts of the Lords prayer that you refer to, but then after all do we really pray, or just repeat the words?

Very Truly Yours

*PCHedge*



prepaid, day letter

January 6, 1935.

Eddy and Page

11/23

prepaid day letter

January 6, 1935.

Hon. Francis B. Sayre,  
Department of State,  
Washington, D.C.

KIRBY PAGE DESIRES SECURE PASSPORT IN ORDER SAIL ENGLAND FRIDAY STOP  
HE HAS SECURED PASSPORT SEVERAL PREVIOUS OCCASIONS BUT MOST RECENT  
PASSPORT HAS EXPIRED STOP HE DOES NOT HAVE BIRTH CERTIFICATE OR OLD  
PASSPORT HERE STOP COULD HE SECURE PASSPORT ON BASIS RECORD FILED FOR  
PREVIOUS PASSPORTS STOP PLEASE WIRE HIM THREE FOUR SEVEN MADISON AVENUE  
NEWYORK SUGGESTIONS HOW TO PROCEED RAPIDLY

Nevin Sayre

KP/L



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YOUNG MEN'S CHRISTIAN ASSOCIATIONS OF CHINA  
131 MUSEUM ROAD, SHANGHAI**

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Mr. Kirby Page,  
347 Madison Ave.,  
New York City.

Dear Kirby:

This morning's mail brings me a copy of Living Triumphantly. I am eager to get into this latest volume from your pen, and I send you my heartfelt thanks for remembering me with a copy.

Sherwood arrives in Shanghai this afternoon on his way from Hongkong to San Francisco. He has given the richest and strongest message this time of any of his nine tours in China. He has spent much less time on preliminaries and has thus had the major part of his time to devote to brass tacks. It has been a moving thing to see great audiences all over China listen with rapt attention to addresses on God, on Christ and on the secret of triumphant living in accordance with the way of Christ. Men have listened to addresses on these subjects with as much attentiveness as they have to his addresses on the national crisis..

I marvel at Sherwood's ability to sense the psychology of a Chinese audience. After convincing them of his downright love for the country and his sympathy with China in her menace from Japan, he rolls up his sleeves and flays China's own weaknesses and sins unmercifully. In Szechuen they told me that any Chinese daring to say about the government in that province what Eddy said would be shot. At the same time those who heard him seemed to feel that altho he said nothing about them which they did not know, he did say things which needed to be said.

More than 180,000 people have heard Sherwood in his addresses in China this time. Of these nearly 25,000 have made dedisions for the Christian life and more than 4,000 have joined groups for the atudy of Christianity. Round table discussions on youth and religion with Christian workers, and open forums in which those hearing him have had a chance to ask questions raised by his addresses have been helpful features of his meetings this time. As you know, we have sent him over the country this time not in an "Eddy Campaign" but to help in a two year Youth and Religion Campaign initiated by our National Convention when it met last January. This coming fall we hope to organize and send around an all Chinese, all laymen team to a number of our student centers in connection with this general program.

I wonder if you have enjoyed the Pilgrimage of Ideas as much as I have? It is one of the most readable and should be one of the most useful things that he has written.



Mr. Kirby Page - 2

Jan. 7, 1935

I am addressing this to you at your office in New York although I believe your home has now been transferred to the Pacific Coast. I wonder when you are going to visit this part of the world again? It would be good to see you.

Sincerely yours,

A handwritten signature in cursive script, reading "Eugene E. Barnett". The signature is written in dark ink and is positioned above the typed name.

Eugene E. Barnett

os



# American Friends Service Committee

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January 8, 1935.

Kirby Page  
% Dr. Joseph Myer  
3210 Forest Avenue  
Kansas City, Mo.

Dear Kirby:

*P.S. no 2. Do you know what your  
schedule will be after Grinnell? If you  
are going to be on the coast we might  
want to have you at an Institute either  
at Mills or Reed.*

We are looking forward to a five or ten year program in our Institutes, and the time has arrived when we want to do a little more serious thinking about the content of the various parts of the program. We believe it might be mutually stimulating and helpful to try to get together for a day the men who are giving the course this year on the spiritual aspects of world peace, and exchange suggestions and ideas. Of course you understand this is with no thought of regimentation either of information or of content, but that we might have the benefit of each other's thinking.

The others in the East who are involved include Henry J. Cadbury, at Harvard, Hornell Hart, at Hartford, and Elbert Russell, at Duke.

We might want to invite in one or two other people who are potential leaders in this field also, since we are now thinking in terms of fifteen or twenty Institutes as fast as we can finance and organize them, and we want to develop a ~~drawing~~ <sup>growing</sup> reservoir of able faculty people.

Your secretary said that you would be in New York on January 18, and I am writing to ask if this idea seems to you a helpful one, and if you would be willing to meet with this group on Saturday, January 19, provided we could get them together either in New York or in Hartford for at least a half a day. Of course we would assume transportation and other expenses. Could you wire me on receipt of this letter?

Very sincerely yours,

*E. Raymond Wilson*  
Field Secretary

ERW:RC  
Inc.

*If this date is not possible  
could you suggest any other  
before May  
first*



# **Southern Arizona School for Boys**

**"In the Sunshine Climate"**

**Tucson, Arizona**

**GEORGE A. HARPER**  
HEADMASTER

**CAPTAIN RUSSELL B. FAIRGRIEVE**  
BUSINESS SUPERINTENDENT

January 8, 1935.

My dear Dr. Page:

We appreciate very much your good letter of January 5th concerning Mr. Pfeutze. At the present, we have no vacancy and no need of another man on our force. Unless something unexpected occurs, it is not at all probable that we shall need another master during the remaining part of this school year. We shall be glad to keep your letter on file and if a vacancy should occur, we shall give your friend due consideration. Thank you very much for writing us about him.

I want to take this opportunity of expressing our sincere thanks for the copy of your last book "Living Triumphantly". We are enjoying it very much and it seems to me it compares very favorably with your former books. You are to be congratulated in the success of these splendid books.

We were pleased to know that Kirby, Jr. is getting along nicely in Whittier College. It is customary for the colleges to send back to the secondary schools a statement of the grades of the Freshmen, whom they prepared, after the first semester. We shall look forward to getting such a statement from Whittier with much interest.

Please extend our best wishes for the New Year to Mrs. Page, Mary, and Kirby, Jr. With very high regards from all of us. I am

Yours sincerely,

*Geo. A. Harper*  
George A. Harper.

GAH/M.

Dr. Kirby Page  
240 South Bright Avenue  
Whittier, California



Mr. Kirby Page:

Berkeley, California.  
January 8th 1935.  
2 A.M.

Dear Sir:

I attended both of your lectures at U. C. C. last evening. I have also read your book "Christianity or Jesus." I have chosen Jesus as an example for the best living. That is why I am writing this letter.

No university degree is held by me from any of our so-called higher institutions of learning, that teach us how to compete for self more profitably. My life has been that of experience with a rather wide range. I have been a member of the Christian Church since the age of ten years. Neither because of fear of Hell fire or Soul damnation nor because of a reward after death did I unite with the church, but because Jesus taught us to live a life of service for our fellow man. At present while a member of U. C. C., and a great admirer of Dr. Griggs, I have no sympathy for Hide-bound creedism.

I have studied the Bible, profane history, somewhat of science and evolution to gain enlightenment and truth, searching for the causation of our condition of society. From this study, a solution for many of our ills seem to have presented itself. Jesus appears to me to have known the solutions of life's problems.

Dr. Griggs has held my interest in his work because of his honest sincerity in wanting to help his fellow man. To my knowledge he has consistently followed the precepts of Jesus.

I spoke to you after the lecture in the church and was frank in praising your lectures up to a certain point. You may have thot me angry, when, in reality I was disturbed. I said "I enjoyed very much your lecture down stairs and three quarters of the one upstairs." You winked at my statement as much as to say, " I am much this man's superior in intellect, listen not to what he has to say." Do you think your way was the way of Jesus? Was he ever bothered by questions or questioners?

Your choice of words, ~~xxxxxxxxxxxxxx~~, your way of expressing your views, and the question method to induce thinking, were all very pleasing to me. It causes the average layman to exercise his brain toward solving the problems of existence that now confront us. You proved to me that you had made an exaustive study of the old and new deal, and well digested this in your mind. We agree in the fundamental truth that neither the old or the new deal will solve our problems. I follow you up to the ststatement that we are still functioning under the capitalistic system, and that we should try a new economic order. I cannot agree with you on your set-up of a new order.

It seems to me that you have given more thot to the old order than the new. Your vision has been fore-shortened. Would not more thot on the new broaden your mental horizan?



May I have the privilege of asking you some questions?  
 Will your plan guarantee to each one a standard of living that our  
 production permits?  
 Will it give mankind security under any and all conditions? Will it  
 guarantee a fitting education to all our youth?  
 Will it eliminate the cause for the dole?  
 Does your plan solve the distribution of our tremendous production?  
 Will it eliminate crime, graft, usury, and racketeering whether within  
 or without the law?  
 Does it do away with the capitalistic system?  
 How about production for use?  
 In general, is it the solution for the problems of mankind?  
 Have you read Edward Bellamy's "Equality?"

I submit this to your own reason and resources with due respect  
 to your position and place in society.

Yours for the Kingdom,

*Clyde Grady.*

1616 Hopkins Street,  
 Berkeley, California.



PATRONS ARE REQUESTED TO FAVOR THE COMPANY BY CRITICISM AND SUGGESTION CONCERNING ITS SERVICE

12018

CLASS OF SERVICE

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# WESTERN UNION

NEWCOMB CARLTON, PRESIDENT

J. C. WILLEVER, FIRST VICE-PRESIDENT

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Received at

6SA50 NLXC

TD- BLAUVELT NY JAN 8 1935

KIRBY PAGE

240 SOUTH BRIGHT WHITTIER CALIF

HAS NOT BEEN TIME CONSULT EXECUTIVE COMMITTEE BUT FEY AND I APPROVE  
FORMATION WESTERN COMMITTEE WITH HUNTER CHAIRMAN STOP WE WOULD OK  
SPLITTING CONTRIBUTIONS SECURED BY CALIFORNIA MEMBERS FIFTY FIFTY  
STOP IF FIVE HUNDRED DOLLARS GRANTED FROM NATIONAL BUDGET IT SHOULD  
BE AS UNDERWRITING IN CASE EXPENSES NOT SECURED LOCALLY

NEVIN SAYRE

742A JAN 9

MINUTES IN TRANSIT	
FULL-RATE	DAY LETTER

THE QUICKEST, SUREST AND SAFEST WAY TO SEND MONEY IS BY TELEGRAPH OR CABLE



Refer to  
No.

U. S. S. RANGER  
Norfolk Navy Yard, Portsmouth, Va.,  
8 January, 1935

Mr. Kirby Page,  
c/o Christian Century,  
440 S. Dearborn St.,  
Chicago, Ill.

Dear Mr. Page:

Naturally I am very much interested in your article in the January 8th issue of the Christian Century. And, in particular, in that part of it that deals with the Chaplaincy. I wonder if you would have the time to give me some information.

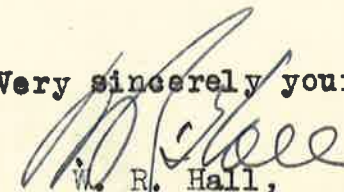
Should Chaplains be under the direction of their respective denominations just what would be your program for them? In what ways would that program differ from the program that the present Chaplains carry on? Should a Chaplain be appointed from a denomination that had not made a declaration as to war, what would you do in that case? What leeway would you give for freedom of thought in the matter of Chaplains who might be selected?

Of course, so far as I am concerned, many of your statements as to the Chaplains seem based on a misunderstanding of the functions of a Chaplain and the actual conditions under which he works. True, I receive orders from my commanding officer, but not in relation to my religious work. They are orders as to routine organization. I tell sailors that war is wrong. My officers attend my services. They know what I preach; they know what I think. Your statement, "The message that a Chaplain may proclaim to soldiers is subject to strict censorship from army officials", is not correct so far as my 17 years' experience is concerned. May I say that I have had more freedom of preaching in the 17 years I have been in the Navy than I had as a Baptist minister before I came in the Navy? My ideas as to the rightness or wrongness of war have nothing at all to do with my work.

I will be glad if you can clear up some of these points for me. I am genuinely interested in this phase of your work. I do feel that you do grave injustice to many Chaplains when you generalize about conditions that you do not seem to understand. I have followed your questionnaires with deep interest. I have heard you whenever I have had the opportunity (the last time was in China), and I have read many of your books.

With all good wishes, I am,

Very sincerely yours,

  
W. R. Hall,  
Chaplain, U. S. Navy.



January 9th, 1935

Dear Henry:

On Sunday morning I preached for Jack and then had dinner with the two of them. The other day I had a long talk with Bishop Baker. In both instances your name was a subject of conversation. I have been thinking about you a lot since we had that midnight talk in your home. I want very much indeed, to have a good visit with you at the earliest possible moment.

Is there any chance at all that you are going to be in New York or could you come during the period January 19th to 24th exclusive of Sunday when I am to be in Philadelphia? I want to raise again with you the question of your becoming an evangelist at large. Bishop Baker was quite enthusiastic about the idea and I should like to talk with you and Helen about the possibility.

I am leaving tonight for the East and expect to reach New York on January 18th. Drop me a line at 347 Madison Avenue and let me know if there is any chance that you and Helen might come to the city before the 24th.

We are thrilled beyond words with California. I want to tell you all about it.

Affectionately yours,

Mr. Henry H. Crane  
Elm Park Parsonage  
Scranton, Penn.

KP:mk



January 9th, 1935

My dear Miss Marston:

Let me thank you most heartily for your fine letter. It is a great satisfaction to know that there was such a splendid response to the message we gave. I had a feeling that both audiences were extraordinarily responsive. Such a reception increases ones assurance that his message is valid and vital. I am planning to devote every ounce of energy to the proclamation of this policy and program.

Tonight I am leaving for two months in the East and middle West where I shall be busy almost every day.

Mrs. Dewing handed me \$15.00 at the luncheon so everything is entirely satisfactory. You will remember that the Forum gave me a check for \$50.00, so I was abundantly taken care of.

Allan Hunter and I are having another good talk today about the Fellowship of Reconciliation. As soon as I have a chance to talk with the Executive Committee in New York I will write to you again about the plans. We want to proceed without delay in the formation of a strong Western Committee and of course, we want you to have an important part in the work of this committee.

I wonder if you would be free to send me a list of a half dozen influential pacifists and religious radicals who ought to be invited to take membership on this committee. They should be out and out Pacifists and should be deeply in sympathy with the religious emphasis of the Fellowship. We have in mind a committee of perhaps 20 or 30 persons covering the entire Pacific coast. We wanted, therefore, to select the most strategic people in the various regions.

I shall highly value the list which you sent and will make good use of it. In due time I hope to have a visit with Mrs. Hammond and Miss Gamble.



William W. Sniff

New Castle, Pa.

January 9, 1935

Dear Brother Page:

The wonderful work you have been doing during the last many years in the interest of world peace, social justice and other wide phases of Christian activity has been a tremendous joy to me. This is a very tardy acknowledgment of my deep sense of obligation to you, but it is none the less sincere.

What prompts me now to write to you is the article appearing in the Christian Century of recent date on, "If War is Sin." it is the clearest and most convincing article I have ever read on the subject. It is elucidating and unanswerable. You have in this expression led us out into advanced ground and established new frontiers.

So strongly do I feel this that I would suffer a sense of guilt were I to withhold this expression of my genuine and intense appreciation and the acknowledgment of my debt to you for the enjoyment and the benefit accruing to me from what you have given us. Words are lacking to me to tell you all I feel regarding it.

Yours most sincerely,

W. W. Sniff

223 Northview Avenue



133 South New Hampshire Ave.,  
Los Angeles, California  
January 9, 1935

Dr. Kirby Paige  
Whittier, California

Dear Sir,

I heard your speech on Friday night, Jan. 4, at the First Christian Church on "Is Violent Revolution Inevitable." I was not wildly enthusiastic about it, as some of the people were, although I did think it was a very interesting speech and well worth my time.

I did not exactly agree with everything you said, and one point in particular: I think that even wrecking a house peaceably, a little dynamite might be necessary in certain places.

In all sincerity I would like to inquire about two of your statements that have been bothering me considerably.

As I understand it, you believe in peaceable revolution. If you recall, you said no violence was used in the Bolshevik revolution. Would you be willing to participate in a revolution which would be as peaceful as the entire Bolshevik revolution?

The second question concerns this: you stated that you was a revolutionist, and then you stated, if, I remember correctly, you were a Socialist and believed the Socialist Party would accomplish your aims. To me those two ideas are contradictory and I would like to inquire about their connection. Do you mean the Socialist Party or the Socialist Labor Party.

The Socialist Party (that is, the so-called Socialist Party) of California is a reform organization aiming to patch up capitalism and to make the workers' lot under capitalism an easier one. The Socialist Labor Party is a revolutionary organization whose sole purpose is to do away with capitalism and to establish the Workers Industrial Republic. The Socialist Labor Party points out that there is no improvement possible for the working class under capitalism and insists that those who advocate merely reforms are but helping to prolong the existence of a system which is making a hell of this fair earth of ours.



To my way of thinking, the Communist Party belongs in the same classification with the Republican Party--they are both reactionary. The Communists are attempting to introduce principles and a form of government which is applicable only to a condition that this country left behind it years and years ago. The Democrats are fascistic, and the Socialist Party is reformist. The Socialist Labor Party is the only real progressive-revolutionist party.

I would sincerely appreciate your setting me right concerning these matters, and your answering my questions.

Respectfully yours,

A handwritten signature in cursive script that reads "Melvin Wheeler Jackson". The signature is written in dark ink and is positioned above the printed name.

Melvin Wheeler Jackson







LOS ANGELES DISTRICT

*Methodist Episcopal Church*

LEONARD OECHSLI, DISTRICT SUPERINTENDENT

447 CHAMBER OF COMMERCE BLDG.

LOS ANGELES, CALIF.

January 10th, 1935

The Reverend Doctor Kirby Page  
240 South Bright Street  
Whittier, California.

My dear Doctor Page:

When I first spoke to you at the Breakfast Club I did not realize that I was asking for a "special privilege", and sincerely hope I did not put you in an embarrassing position.

I want to thank you for the book, and to tell you how much it has meant to Phyllis. We gave it to her for a Christmas present and she was indeed delighted, not only with the book but with your autograph in it, which naturally makes it mean a great deal more to her.

Perhaps you may not remember having met Phyllis but she was present at the Asilomar Conference during the holidays and has been able to talk of scarcely anything else since she came home. It has been a great experience for her.

I am enclosing herewith check for \$1.00 and wish again to thank you for the kindness in allowing me to take your copy of the book.

May I also thank you for your very helpful attitude regarding Brother Gross Alexander and your suggestions to him. I am sure that it has helped him a great deal in making his adjustments under very trying circumstances. I sincerely hope that if he goes to the place now suggested that he will profit by some possible mistakes here and find that a great opportunity for service.

With kindest regards, I remain,

Very sincerely yours,

*Leonard Ochli*

1515 Highland Street  
Columbus, Ohio  
January 11, 1935

Mr. Kirby Page  
347 Madison Avenue  
New York, New York

Dear Kirby:

The final impetus which will get a letter from me to you into the mail, I'm sorry to say, is not solely the prompting of the memory that I had promised last summer to keep you informed of our whereabouts and future. That motive was only strong enough to get a letter started some time ago which under the rush of the time was laid aside.

The present impetus is the instruction of the University Religious Council that I write to you to ask if you can lead us again this year in our conference on religion. I am delighted that I was asked to extend the invitation to you because I want to make it as urgent as possible. I feel that you did a tremendous amount of good last year, particularly with certain individuals, and I believe that in following up that work this year you could accomplish even more. Our plans, in so far as we have any to date, seem to me to be a great improvement over those of last year. The principal change is that we should like to have you spend most of your time meeting with already existing groups such as the student councils of the several churches about the university, the Y.M. and Y.W., and perhaps some fraternity and sorority groups. I believe that you could make more real progress with informal discussions in groups that had already been thinking together than in a series of public meetings. I am certain that there are some faculty groups that would be very anxious to spend a couple of hours of good, hard thinking with you. There would, of course, be a few general meetings, perhaps two to four, in an endeavor to make some contact with those whom we should not otherwise reach. One or two general meetings could be arranged with faculty members or members of the University Religious Council, in order to emphasize several viewpoints or approaches to a problem.

I believe that it is the desire of the council that inasmuch as there is a theme for the conference it should be the necessity of a philosophy of life as a basis for creative living and the implications of that philosophy for us in the world today. All of these plans are of course subject to whatever revision you and the committee in charge decide to be best.

The council feels, I know, that we could accomplish much more this year if you could spend a week or ten days with us.



Now I know that to spend that much time at one stretch may prove well nigh impossible for you at this late date; and so, purely upon my own, I offer the suggestion that if, during the time that you plan to be with us you have a nearby engagement, you might go there for the evening or so. It seems that just about the only possible dates for us would be the month of February and the first half of April; examinations and vacation eliminate March, and Easter is, I believe, on April 21. Can you let us know which week or ten days would be possible for you?

We have, of course, heard that you are to be here for the Ohio Pastor's Convention, and are perhaps to meet with a small group of young Presbyterian ministers and their wives in which Marie and I have been active. Marie and I hope that this means that we can have you out to at least one lunch or dinner while you are in town.

You know, I still miss The World Tomorrow; The Christian Century is not enough without it. It was too bad that it had to die, but I was glad to see it go down fighting rather than to compromise and live. May I take this opportunity to tell you how very much I appreciate the last articles you have had in the Century. The last two in particular have been really straight to the point. I just finished "If War Is Sin", and I am more than ever convinced that this is the best approach to the churches on their responsibility for peace. I think that you were more realistic than Mr. Morrison in his editorial on "The Delusion of Liberty" with regard to conscience, for the state simply cannot allow an individual to do whatever his conscience dictates-- murder, for instance. It is brotherhood and not conscience that is to be supreme, and it is brotherhood rather than conscience that the Church must support--striving all the while to educate conscience. I wonder, however, if an act is sin for an individual if it does not violate his conscience; was it a sin for Paul to persecute the Christians before his conscience was enlightened on that point? If so, all that we do may be sin, for the future may reveal new truth which will contradict or transform our present methods.

We have been asked to stay here for the coming six months, particularly as, since Adams has gone to the Board of Christian Education, the new minister would have great difficulty in handling both the church and a reorganized student group. We have been offered a position promoting the Mid-West Institute on International Relations, but we felt that it would be wiser to stay here for the present. We'll give you whatever other information we have about the situation here when we see you in a couple of weeks.

Yours sincerely,

*Walter Brunelle*

TRIAL BULLETIN  
Sacramento, California.

Issue No. 1.

Jan. 11, 1935.

The trial of seventeen workers on charges of Criminal Syndicalism which will begin in Sacramento on Jan. 16th. is characterized as one of the most important trials in the country. The threat that it holds for freedom of speech, free press, free assemblage, freedom of political opinion and the right to organize makes it a trial of vital concern to every person in the United States.

The American Civil Liberties Union and the International Labor Defense have been besieged with inquiries concerning the trial. These organizations along with writers representing student groups, liberal committees etc., have organized an editorial board to release publicity through this bulletin at least three times per week during the duration of the trial which is expected to last two months. It will be distributed free and will contain factual reports of the procedure, evidence submitted and incidents of general interest.

WHY WERE THESE WORKERS ARRESTED?

The San Francisco strike last July was followed by an hysterical wave of vigilante violence up and down the whole coast. Police, following close on the heels of vigilante raiders, supported their lawlessness by arresting the workers they had attacked and charging them with vagrancy. Seventeen workers arrested in connection with lawless raids in Sacramento were also charged with Criminal Syndicalism, (Conspiring to overthrow the United States Government by force and violence, or advocating such an object by written or spoken word or by deed.)

With the exception of two who are out on bail and one released on his own recognizance owing to illness, the defendants have been held in jail since their arrest on July 20th. They are facing sentences of 4 to 56 years.

Arraignments and selection of jury have occupied a period of approximately five months. The trial was scheduled to begin on Jan. 8th., with District Attorney McAllister prosecuting. Our first bulletin begins with the court proceedings of that morning.

Tuesday, Jan. 8th., 10 am. Otis D. Babcock, the newly elected District Attorney, appeared in court, stated that he and not McAllister would prosecute, and motioned for a continuance of a week in order to give him time to study the evidence. Judge Lemmon granted postponement until Jan. 16th. Defense Attorney Gallagher's motion for a new jury was denied. Mr. Gallagher then asked for a proper interpretation of the bail, that double property bail be set at \$3000 each instead of \$6000. After investigation the judge granted this point.

The defendants complained of improper food and medical conditions in the jail and the judge referred them to the sheriff. He stated, however, that he would see that they were given time in which to confer with their counsel.

The court was crowded for the expected opening of the trial, not only by local workers, but by observers from all over the state. There were groups representing universities, the American Civil Liberties Union, the National Committee for the Defense of Political Prisoners, the International Labor Defense, writers from Carmel, and a representative of the Clergy.

Much needed contributions for legal defense may be sent to the INTERNATIONAL LABOR DEFENSE, 921 Tenth St., Sacramento; or to the EMERGENCY DEFENSE COMMITTEE of the CONFERENCE for LABOR'S CIVIL RIGHTS, 417 Grant Bldg, 1095 Market St., San Francisco. THERE IS ALSO A VITAL NEED FOR FUNDS TO PROVIDE PRISON RELIEF to the defendants, which may be forwarded to 921 TENTH St., care of Miss J. EVANS.



BY A

REQUEST FOR APPOINTMENT WITH YOU, ~~YOUR~~ GROUP  
OF YOUNG BUSINESS AND PROFESSIONAL MEN, AFTER  
YOUR COMMUNITY FORUM ADDRESS SUNDAY EVENING  
JANUARY  
THIRTEENTH

MIMS THORNBURGH WORKMAN  
THE METHODIST CHURCH  
RICHMOND, MISSOURI

January 11, 1935

Mr. Kirby Page,  
In Care of the Reverend Joseph Myers,  
THE COMMUNITY CHURCH,  
3210 Forest Avenue,  
Kansas City, Missouri.

Dear Mr. Page:

A group of young business men  
from my church and community that may reach  
two dozen in number - a dozen, anyway, we  
think now - plan to be there to hear you. We  
have in the offing a Young Men's Forum, and  
we have the whole thing to learn. I would  
do something rash if necessary in order for  
a handful of these men to have the privilege  
of a handshake and brief conversation with  
you - two young editors not much interested  
in religion up to now are in the group. Where  
will this be ? If necessary we are prepared  
to go post-haste from the Forum at the close  
of your address to the station and waylay you  
before you board your train. Better, however,  
right there at the Forum; a larger number  
then could see you. My idea is that some of  
these men, never before having been in a

real Forum, will form from this one and from  
you a picture that will determine what our  
<sup>discussion group</sup>  
own undertaking shall amount to.

\* PLEASE CALL ME BY PHONE at NUMBER 360  
COLLECT AS SOON AS YOU GET THIS AND TELL  
ME WHERE THIS GROUP MAY SEE YOU AND HEAR YOUR  
STATEMENT ON THIS QUESTION:

What is the most important thing to do in  
getting a Young Men's Forum started? Is the  
economic question the most important one and  
the most timely just now? (That's the problem  
I have suggested they begin on.

I shall be glad to see you again, remembering  
my indebtedness to you that began at Hollister  
years ago and was increased at Blue Ridge and at  
so many other significant places.

Eagerly,

*Mina Thompson Workman*

P.S.: Then, when you get to your  
correspondence, advise me whether or  
not I could select a better book to have  
these men buy on the economic question than  
Johnson's ECONOMICS AND THE GOOD LIFE? If not,  
give me a quotable statement endorsing this book.  
Many, many thanks.



Dear Kirby,

Many thanks for the  
new book which reached me  
just at Christmas time.  
I'm going to read it with much  
interest and enjoyed it.

Now I'm wondering into  
what fields of action you  
will stay in 1935 - and  
what will be the masterpiece  
you present to the world

But from an economic angle it will be  
foolish if they attempt to build up their  
defenses. With a 1000 islands - if they go  
after defense it should be the navy - but we  
only talk of an army. And to do even that  
well will take all the budget. You'd  
better send on to Sweden and a few  
others, copies of your Peace Budget - it  
would be more valuable to them.

It seems a shame that a country about  
to embark on its own hasn't more leadership  
with progressive ideas - it would be a grand  
chance to try out a few socialistic theories.

Before it is too late. Success to  
it - Sweden it goes to.  
You should come out on  
an admin to the anti-Tok  
new republic. They are having  
a lot of defense - minimal  
military training and all the  
rest. No one wants to hinder  
it - a new man - and perhaps it  
will be a help with the Japanese  
since after this, we are  
about to attack. The world  
is under about our neighbors.



Why don't you and Howard Thomas  
get hold of Frank Murphy when  
he is in the State a few weeks  
hence and give him some good  
ideas to bring back with him.  
He has a splendid basis of  
decision to work on and is making  
an excellent Gen. General, so you  
might not have too hard a  
task!

Well - I expect you'll enough  
reform to look after in the U.S.  
without taking on the P. I. - so  
I'll not expect that of you.

Give my best to the family when  
you meet it next time. All good  
wishes to you as always, Anne

573 State Road - Newark

Jan. 13 -

508 University Ave.,  
Las Vegas, New Mexico.

Jan. 14, 1935

Kirby Page,  
Whittier, Calif.

Dear Friend:

We are out-of-pocket Quakers, formerly of Richmond, Ind. and Oskaloosa, Ia. where I think I heard you speak one time. Our daughter Grace knew your daughter Mary in Oakwood last year. Our two daughters are in Oakwood this year. H. C. Gossard is president of the Normal School here, on whose faculty Fred Emerson teaches. W. O. Mendenhall is a friend of long standing. So much for introduction.

I like your "If War is Sin" in the Christian Century of Jan. 9. I believe it, every word of it, and it moves me to ask the following questions, which I hope may induce you to follow it with another article:

You say that since war is sin the agencies of religious education should teach the fact. Is it being done? Where? How? Our pastor (M.E.) is very proud of the pronouncements of his church, but there is absolutely no education of the young going on in his church on the subject. And so far as I can learn, there is nothing of the sort in the Conference of which he is a part. I cannot discover that there is any effort being made along this line in any other church in this town. Perhaps it is different in many places, but it seems to me all the statements of all the church officials in the world will avail little, if these are not followed by a very emphatic and well planned system of education.

Where are young Christians to be taught that they are not to take military training in High School and College? Their parents don't believe it. Their Sunday School teachers don't believe it. Does the education toward peace have to begin with adults? Some practical suggestions are



needed, I think.

Pastors seem of the opinion that they have done their full duty when they preach an occasional peace sermon in a service attended by very few of their young people. Do not pastors need to be awakened to some serious efforts to change attitudes in both young and old?

My last question comes out of the fact that our Grace will be ready for college next year. Is there a college where we may send our children with some assurance that their minds will be kept open to all questions political, economic, religious, and where they will be directed toward really Christian positions on modern problems? I feel that even our church colleges fall short (Friends' among them) In this matter of education for peace do not church schools have a big responsibility which they are not very fully assuming?

We are wondering a great deal, but realize that you may not be able to say, how well Whittier measures up along these lines. I feel sure that its president will try to make it all that it ought to be. We are looking forward soon to a visit from a member of the Whittier faculty whom we shall ask numerous questions.

I have not written you with thought of a personal answer, but I could not refrain from expressing appreciation and hope of a follow-up article.

Sincerely,

Elizabeth H. Emerson

MINISTER  
GEORGE ESDRAS BEVANS, D. D.  
44 COUNTRY CLUB ROAD

**First Presbyterian Church**  
JACKSON AND JEFFERSON STREETS  
Fairmont, West Virginia

DEACONESS  
MISS EMMA POST

Jan. 14, 1935

Mr. Kirby Page,  
347 Madison Ave.  
New York City

Dear Mr. Page:

Your letter of the 5th received. I regretted not being able to talk with you about a Peace Department in our federal government, while I was in New York at Christmas. I had quite a conference with my friend Harry Holmes at the Church Peace office and urged his cooperation for the establishment of such a department. He is willing to do anything possible to help. He has been promoting the idea of the State Department sponsoring the peace idea. I think peace will be aided much more effectively through an independent bureau. May I suggest that you talk with him.

Today, I am writing Senator Neely about another matter and I have included a paragraph about the Peace Department, telling him of my endeavor to meet you in New York, of your being in California, but that a letter from you stated that you are much interested in our help to establish a Peace Bureau, and that you will be in Washington this month and will call to see him.

I have also written to Dr. James Gordon Gilkey, of the South Congregational Church, Springfield, Mass., mentioning the Peace plan and asking if he can help promote the idea.

Can you get the Conference on the Cause and Cure of War to sponsor the idea? The Conference is held as you know in Washington, January 21st on. Mrs. Bevans will attend and another lady from Fairmont. If you would see Mrs. Carrie Chapman Catt or some other leader, perhaps they would use their influence to promote the Peace Department plan. Wishing you every success in your leadership and hoping some definite results will come from your conference with Senator Neely.

Yours faithfully,

*George E. Bevans*



ROBERT F. LEAVENS  
1900 YOSEMITE ROAD  
BERKELEY, CALIFORNIA

January 14, 1935

Mr. Kirby Page  
Whittier, Calif.

Dear Kirby Page:

It is good to be making your acquaintance, through your printed pages and through hearing and meeting you in person at Asilomar and Oakland and Berkeley. I am looking forward eagerly to further acquaintance. I am much in need of just what you have to give. I venture to hope that such a relation as we may come to have will not be all one-sided but that I may have something to offer which will be of value to the interests which we have in common.

Your "Ten Commandments" in "Living Creatively" seems to me admirable as a set of precepts by which to try to live the proper kind of life. And the scope of readings included in that book shows a breadth and an intensity of sympathy, also a selectivity which seem to me admirable. I am glad that you are the kind of socialist you are and that your pacificism carries over from international to inter-class relations. May there be many to make your acquaintance and the acquaintance of the ideas and principles which you are expounding.

As soon as convenient please let me know at what time you expect to be in this region again for the intended conference in the interests of the Fellowship of Reconciliation. I do not wish to be absent from that conference if I can help it. In fact I am hoping to help in making it fruitful. It will be easier for me to do something toward that end if I can know in advance as to the date in order to set aside time and energy for the purpose.

While you are in this vicinity for that conference will it be possible for you to speak at Mills College? I am positive of two opportunities. One is on a Sunday evening in the Chapel. The Chapel is a small building more or less improvised, accommodating hardly a hundred people. The occasion is the usual Sunday evening service at 7:30. You could choose your topic for I know that you would make your choice appropriate to the occasion. I have thought of the possibility of your speaking along the line of the principles of the Fellowship of Reconciliation as, for instance, the religious approach to the question of the use of violence. I make this only as a suggestion, however, leaving you free to do what will seem to you to be most to the purpose. The other occasion is the bi-weekly meeting of the Student Forum, on Monday evening. This Forum usually meets in the Student Union—a large living room, but if you can come it will probably be transferred to Lisser Hall, the main auditorium of the College. Here again you should have the say as to the choice of subject. Believing that

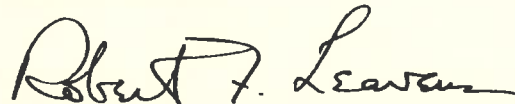
your address on "After the New Deal, What?" would be appropriate and effective I should like to suggest that, but please do not let my suggestion be binding.

I wish I knew what would be a reasonable compensation to you for two appointments on successive evenings or on evenings eight days apart. The College is not flush. There is no budget allowance for compensating outside speakers either for the Chapel or for the Forum. But I am sure that I can get money for the purpose. Suppose I begin by saying that I can guarantee \$25.00 and ask you to say in reply how near that will come toward reimbursing you for the two appointments?

Would you consider being our guest during part or all of your stay while in this vicinity? It would be a great pleasure to have you with us. I think we can make you comfortable and give you all the freedom you want.

With every wish that you may have an enlarging sphere of influence and full measure of strength for carrying on your valuable work, I am

Sincerely yours,

A handwritten signature in dark ink, reading "Robert F. Leavell". The signature is written in a cursive style with a large, prominent "R" and "L".

RFL:HMM



COLLEGE OF THE PACIFIC

STOCKTON, CALIFORNIA

OFFICE OF THE PRESIDENT

January 15, 1935

Mr. Kirby Page  
240 S. Bright Avenue  
Whittier, California

Dear Kirby:

My heart was certainly thrilled when I read your letter yesterday, on my return from Southern California. I assure you that I appreciate more highly than I can say your words of friendship and fellowship.

Our associations throughout the year have been a puzzle to me, for while there are many of your fundamental ideas with which I cannot agree, there has never been the slightest degree of resentment at either your statements or the manner of approach, and I have read with great pleasure your volumes so far. I am at present being thrilled by the reading of "Living Triumphantly".

Of course I cannot hide from myself or from you the fact that I think you create your premises and then carry your hearers generally enthusiastically with you to your conclusion. My point always is that I find it most difficult to accept your premise. I think with equal logical facility the position of the pre-millenarian may be established, and certainly the logic of the Seventh Day Adventist based upon his premise concerning biblical teaching is as perfect as yours. As I said to you at the time of our last personal discussion, I cannot understand why you are so sure that you are interpreting the mind of Jesus in matters which, so far as we have any record, he did not express himself, when you so utterly reject so many of his specific teachings. I spoke the complete truth to you in my office at the moment of your departure when I said that I could accept everything that you said in your Monday morning address at the assembly, but I am equally sure that much that you said on that occasion was diametrically opposed to your thesis in your forum the night before.

I am quite sure that all of us are in error when we created definitions for terms which are not current and which have to have a forced expression. I doubt very much whether you can find agreement with very many people in your interpretation of the differences between reform and revolution. You cover your retreat beautifully by saying that if the reform is great enough it amounts

to a revolution. Still the matter over which we talked so much in Europe continues to obtrude itself. Historical perspective is needed in the interpretation of words. England has reached her present state of government and society without revolution. France has had eleven revolutions, all of them bloody, since 1870. I cannot conceive of an interpretation of history which would say that the English reforms have been revolutionary because they have been successful.

Another thing that I find it most difficult to accept is your constant reference to structures of society and government, and of economics. To me such a figure of speech is nothing more than a simile, and a very poor one at that, for all such existences that I know anything about are what they are because of the men and women who operate in and through them, hence they are organisms and not structures. I will concede that when you speak of forms of society and of structures of government which are no longer in existence, you may deduce a skeleton, just as you can from a dead body, and you can project a structure of government or a form of society without human content into the future, but society, government, religion, as they exist are all in living forms which modify and change according to the principles of life, and not according to the principles of carpentry, as you indicated so clearly last Sunday night.

I was tremendously thrilled when one of your recent books came out, "Individualism and Socialism", but much of the thrill is removed when I hear you in your addresses using the words "individualism" and "capitalism" interchangeably. I ran across a quotation from Karl Marx the other day which I think is pertinent here. In speaking of his attitude toward certain theories of society he says, "The value form whose fully developed shape is the money form is very elementary and simple, nevertheless, the human mind has for more than two thousand years sought in vain to get to the bottom of it, whilst on the otherhand to the successful analysis of much more composite and complex forms there has been at least an approximation. Why? Because the body as an organic whole is much more easy of study than are the cells of that body. In the analysis of economic forms, moreover, neither microscopes nor chemical reagents are of use. The force of abstraction must replace both." There is a confession here that I think all of us who are interested in the betterment of human conditions should take to heart. My belief is in the power of organic evolution. Marx, and I sometimes feel you and Sherwood, believes in material structure changing. In other words, I think that our problem is a constant adjustment to the necessities of life, ever moving toward justice and righteousness, while your belief seems to be that a super-imposed structure of society will of itself modify the living beings within it; however, as you know, while our opinions may differ, I am sure that our hearts are together for the common good and for the establishment of the



KP 3

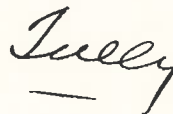
Kingdom of God on earth.

By the way, you will remember the Wootens of Pasadena who were with us in Europe in 1926. They had heard of your "bed and board" statement in Kazan, so when I went to bed last Friday night after delivering the address at the annual Y.M.C.A. meeting, I found the bed was as hard as anything you ever experienced in Russia or anywhere else! I heard chuckles outside the door, and the men folks came in and told me if I would get out of the way, the women would remake the bed. They had actually put boards between the false sheets, but after they were removed, the bed was quite comfortable, thank you! When we went down in the morning for breakfast, Mrs. Wooten sat at the head of the table with hot milk in one pitcher and chicory in another, and each plate had on it a hard roll. After an ineffectual attempt to eat the roll and chicory, we all had a good laugh and they were removed, and an American breakfast was served. The folks got such a great enjoyment out of it, I thought it ought to be passed on to you.

Let me say in closing that anytime you can visit the College of the Pacific, be assured that you shall have an official and a personal welcome. Let me say in parenthesis I was as surprised as you were when I was not given the privilege of introducing you to the student body last Monday.

With best regards to the members of the family, I am

Very cordially yours,



President

K:W

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## SECRETARIES

GLEN D. DALTON  
 HOWARD D. WILLITS  
 JACK G. DAY '35

January 16, 1935

Mr. Kirby Page  
 347 Madison Ave.  
 New York, N. Y.

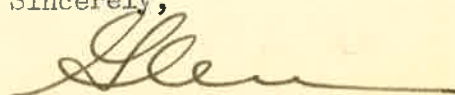
Dear Kirby:

I am attempting to secure some facts concerning Paul Sutley's financial situation, and as soon as I can acquaint myself with his needs, I shall drop you a line. I don't believe that he is nearly so desperately in need of funds as his letter would indicate, though I do know that the family is just about getting along, and that is all. Yet, Paul dresses quite well, and seems to have a pretty good time. I have a feeling, however, that he is too much interested in activities, and has not yet adjusted himself to his financial resources. I am inclined to believe too that he wrote to you about this matter because he felt that he might have received adverse suggestions from some of his friends here. A fraternity is a desirable thing as far as a lot of students are concerned, at least in their own minds, though it is by no means a necessary relationship, nor are many of the activities in which the students engage. Paul is a very immature lad, and his ideas go wild quite frequently. His figure of \$470.00 for the balance of this year, for example, is a wild estimate, unless he has in mind paying board and room at home, and I rather doubt if this was included in his budget, though, to be fair to him, it may have been. He ought to be able to finish this year with \$300.00 very easily, and indeed, with much less than that if he is not paying board and room.

I think you probably have a letter by this time from our University Religious Council, inviting you to our campus for a period of ten days. I do hope that you will find it possible to be with us. It would mean a lot to us to have you here again, and especially for that long a period.

A number of us are enjoying your new book immensely, and I hope that an increasing number will be using it before very long.

Sincerely,



Glen D. Dalton

GDD:KPH



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## United States Senate

COMMITTEE ON INTERSTATE COMMERCE

January 16, 1935.

Dr. George E. Bevens,  
44 Country Club Road,  
Fairmont, W. Va.

My dear Doctor Bevens:

Please let me thank you for your letter of the fourteenth day of January. I wish that I thought there would ever be a chance for me to read the book about which you have so interestingly written.

I have been vainly endeavoring for two weeks to find an uninterrupted period of five minutes between eight in the morning and midnight to prepare my bill for the creation of a Department of Peace. I am hoping and almost praying that before the end of the week I may unexpectedly succeed in finding that five minute period. If I do, you will, in all probability, learn from the papers on the following day that the bill has been presented to the Senate.

With every good wish and the kindest of regards, I am, always,

Faithfully yours,

*M. M. Neely*

Dear Mr. Page:

I know you will be interested to read this letter, which you can keep.

Cordially

*George E. Bevens*

Mount Vernon Place Methodist Episcopal Church  
at the Washington Monument  
Baltimore

MINISTERS  
ALBERT EDWARD DAY  
S. PAUL SCHILLING

CATHERINE LOGAN, SECRETARY

January 16th, 1935.

Dear Kirby,

I had a comfortable feeling inside when I heard that you were going to review my book. I thought that you, knowing my long battles for social reform, would appreciate what I was trying to do when, having borne my testimony, I turned aside to deal with some of the problems of personality not hitherto treated in the Lyman Beecher Lectureship. I made very clear in my book my loyalty to the social conception of the life and work of Jesus and said there that I would quit preaching in the pulpit rather than cease proclaiming it. But I felt the need of such a study as I made — and I deliberately made it but never pretended for a moment that it exhausted the significance of Jesus for human life.

I am enclosing a reply to your review. I suggest also that you read Dr. Tittle's review in "Religion in Life," just out.

Fraternally yours,





## A reply to Kirby Page's review of "Jesus and Human Personality"

Editor of the Christian Century,

I confess a sense of surprise and of injustice at the review of "Jesus and Human Personality" by my friend Kirby Page.

My surprise is that he has not recognized the limitations of the Lyman Beecher Lectureship — eight lectures devoted to preaching. Under such limitations one must choose one aspect of the preacher's task; he cannot wisely attempt to discuss them all. I might have chosen to present the significance of Jesus' conception of the kingdom of God for human personality. Instead, I decided to discuss the significance of the personality of Jesus for human personality. The following were some of the reasons for that decision:

1. One of my distinguished predecessors in that lectureship, Dr. Tittle, had within two years given a brilliant and convincing exposition of the former and I saw no reason within so short a time to repeat a task so splendidly done.

2. No attempt had been made in the history of this series to discuss the ministry of Jesus to human personality in the light of the clearer understanding of personality, its problems and its needs, made possible by the new psychology. Dean Wiegley says that these lectures "broke new ground."

3. It was important that such an attempt be made and that the attention of the ministry be called to the freshly revealed significance of Jesus for the individual.

4. I felt that my labors for social justice had entitled me to say a word for individual regeneration and that such a word could better

come from one who had labored for the kingdom of God in its entirety than from one who had been blind to ~~its~~ the larger claims of the kingdom.

5. In order that no one might misunderstand the purpose of these lectures I went out of my way to make clear to any who might not know of my activities in the social crusade that I aligned myself with those who felt the necessity of social regeneration and that I would leave my pulpit before I would hush my pleas for social righteousness.

My sense of injustice is stirred by the fact that Dr. Page (1) did not take into account the purpose of the book, (2) did not measure that purpose in the light of all that he knows about the author, (3) did not recognize the importance of the undertaking or the manner of its discharge, (4) did not report that the author spoke from "the vantage ground" of "both - and", as he surely did, though limited by space to a discussion of one aspect.

It has been a great disappointment, too, that a social crusader like Dr. Page apparently does not recognize the need for such a personal ministry in the pulpit as the book attempts to describe; and that he assumes that such a ministry must necessarily "obscure and weaken" the words of one who is "Resolutely determined to redeem the present social order"; and that he is not willing for any man who has fought weary and gruelling battles for social reform to write a book upon any other aspect of human need and its answer in Jesus. I am tempted to apply to him the words he applies to the writer, "Mr. Page will agree that it is not either-or, but both-and." "His readers would be even more indebted to him if he had written this review from this vantage ground."



Perhaps, if, instead of being a prophet-at-large, dealing with people mostly in masses and through the printed page, Dr. Page were a parish minister, confronted every Sunday by a crowd of people whom he knows intimately and whose poignant personal problems are his problems, he would understand why this book was written and why Dr. Tittle in his review in "Religion and Life" said, "We may well rejoice in an attempt as successful as that of Dr. Day's to supplement a one-sided presentation of the gospel," calls the study "at once illuminating and inspiring", "a book for preachers certainly, but no less for laymen."

I have profound admiration for Dr. Page's vigorous crusade for social justice but I am more convinced than ever that there is a place for what I have tried to do in these lectures. May I illustrate my purpose by quotations from the lectures themselves. "That the socialization of religious passion and purpose has had its value few of us would care even to raise a question, much less enter a denial. It was inevitable for those whose hearts were made sensitive by spiritual fellowship with Jesus." p. 25

~~XXXXXXXXXX~~ "Let it be understood now that this writer is entirely in sympathy with the fight for social redemption." "If he thought the church would give him no license to unsheathe his homiletic sword against these foes of human welfare, he would resign from his pulpit and hire a hall, or, lacking funds to do that, he would claim the American privilege of a soap box and, standing under the canopy of God's free sky, with only the noises of the street for his choir, would speak in behalf of those social reforms whose crying need must be apparent to any truly Christian intelligence," p. 26-27. But "We have not balanced our indictment of social evil with our diagnosis of the ailments of persons. We have not matched our social remedies with effective prescriptions for those individual

ills which afflict our people. In attempting to hasten the coming of the kingdom of God on earth we have not always remembered that there is a kingdom to be established in individual hearts. In telling men how to vote, or how to settle industrial disputes, or how to run governments, we have often failed to tell them how to elect ideals or reconcile conflicting impulses or to bring everything into captivity and obedience to Christ." p. 240-241. "It is to lift a small voice in behalf of individuals whose pains and perplexities cannot await the arrival of Utopia but must have immediate help that I write. This I do with a conviction that in so doing there is no impeachment of the religion of social passion but, rather, a discussion of those personal factors without whose adequate treatment the religion of the social passion will never find its fulfillment." p. 242.



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"One is your Master, even Christ; and all ye are Brethren."

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1-16-35

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Mr Kirby Page  
New York.

Dear Brother;

Inclosed two dollars for two more copies of your latest book  
Living Triumphantly. Congratulations. Wish many will read it. Clear and to the  
point.

May I suggest that you publish it in condensed form as you did "National Defense"  
in which form we could sell many.

Then I am asking if I may print parts of the book in our EVANGELICAL MEN ,copy  
inclosed. This would help advertise the book.

May God richly bless you in your work this year.

Fraternally yours,

*H. L. Streich*

2.00  
✓  
sent 1/21/35

GINTER PARK PRESBYTERIAN CHURCH

JOHN A. MACLEAN, JR., D.D., PASTOR

RICHMOND, VIRGINIA

D. K. KELLOGG  
CLERK  
JAMES H. GRANT  
TREASURER

3420 Hawthorne Ave.,

Jan. 17, 1935.

My dear Dr. Page:

In the near future, we are to have a Youth Conference here. I have been asked to lead a discussion group on "Developing a Christian Patriotism"- a good subject. Have you any material to suggest, particularly on this point- a Christian patriotism? Any help you can give will be greatly appreciated.

*I mean - you know  
how to take such things  
seriously*

I don't think that it will hurt you-<sup>^</sup> and you may be interested to know- that having you at Massanetta last summer brought down a storm of attack upon the committee, with bitter criticisms. I mention this to indicate how far we yet have to go. You made a profound impression upon many of us, and your courage and example will be an inspiration to me all my life, as well as to many others.

With highest esteem and warm affection,

Fraternally yours,

*J. A. MacLean*



January 18, 1935.

Mr. Gale Seaman,  
The Roger Williams Clubs,  
10845 Le Conte Avenue,  
Los Angeles, Calif.

Dear Gale:

It was nice of you to write as you did. I had a wonderful time at the meeting you arranged.

We are sending copies of "Living Triumphantly" to Dr. Lash and Mr. Howe. It is good to know that I shall be seeing you often from now on. I think you are one of the most useful Christians I have ever met and it is a joy to know you.

Affectionately yours,

KP/L

*sent*  
*1/18/35*

January 18, 1935.

Miss Fay Allan,  
Y.W.C.A. of the University of California,  
574 Hilgard Avenue,  
Los Angeles, Calif.

Dear Fay Allen:

It was thoughtful of you to write as you did,  
and I was deeply impressed with your letter. I had a  
really marvelous time at Asilomar and rejoiced in the  
privilege of having this intimate contact with students.

I hope to see you more often now that our  
home is in Whittier.

Cordially yours,

KP/L



TRIAL BULLETIN  
Sacramento, California

Issue 2.

January 18, 1935

Wednesday, Jan. 16th.

Defense Attorneys Gallagher and Goldman protested the return of McAllister into the case as being a violation of the voters' wishes. It is intended to file injunction proceedings against Webb and his appointees. Motions for mistrial, dismissal of the jury, postponement of the case were refused by Judge Lemmon. Motions to determine other sources of income McAllister might receive in this case were also refused. \$11,850 of state funds have been set aside for the prosecution of the case. Defense Attorney Gallagher characterized the Attorney General's entry into the case as follows: "It is facism to oust popularly elected officials because of pressure from privileged groups . . . The trial is in the hands of lackeys of interests that control the state!"

In his opening address to the jury McAllister stated that the defendants are charged with criminal syndicalism on four counts, including conspiracy to overthrow the government of the United States, and displaying literature produced for that purpose. The prosecution will offer samples of this literature to prove the communist party aims to bring about a change in industrial and political control by means of force and violence, world revolution, civil war, armed insurrection, and "the entire destruction of the so-called capitalist state, supplanting it by the dictatorship of the proletariat."

PROSECUTION TACTICS

The prosecution began the presentation of its testimony, Wednesday p.m. Witnesses were three police officers and a deputy sheriff, each of whom testified to having arrested one or more of the defendants. It developed, under cross-examination, that not more than three of the 17 arrests were made with warrants. The deputy sheriff admitted that (a) he had made mass arrests without knowing all the individuals, merely on the suspicion that "a felony had been, or was about to be committed", and (b) while he had prejudice against "Communist ideas", he didn't know what those ideas were.

Deputy prosecutor Chris Johnson read a long paragraph which dealt not with force and violence, but with communist objections to historic religion. The judge instructed the jury to forget the matter as being irrelevant, but the issue of religious prejudice had been successfully injected, and can scarcely be eliminated by mere instructions to forget. Very little of the testimony or reading had anything to do with force and violence. The witnesses admitted that they found no artillery or poison gas bombs at the communist headquarters.

JAIL CONDITIONS

In regard to food conditions in the jail, one of the defendants made the following statement: "We get canned vegetables, onions and potatoes, no fresh vegetables, no fruit at all. The milk is skimmed downstairs to give the officials cream for their coffee. The milk is so full of cockroaches we can't drink it." The defendants also complained of a lack of fresh air, sun, and sufficient exercise.

THE PRESS

The local press manifests alarm in such captions as "Reds plot to seize President!" This was based upon readings from communist literature to the effect that in the event of the complete collapse of the capitalist system and the breakdown of all law and order, the communist party will take control and arrest government officials in the name of the proletariat.

The forthcoming Convention of Unemployed Councils, sponsored by the communist party, is heralded as a march of the Reds upon the city, and the police are holding special riot drills in preparation for it.

Defense Attorney Gallagher closed last week's session by informing the judge that he had heard rumors of vigilante violence to be perpetrated over the week-end.

January 18, 1935.

Miss Mildred C. Smith,  
Open Forum Speakers Bureau,  
80 Boylston Street,  
Boston, Mass.

My dear Miss Smith:

With regard to my going to Augusta, in the light of what you have written, I would suggest "Living Triumphantly" as a subject. One point must be made clear, however. I never accept an engagement on the condition that I will refrain from referring to some particular theme or that I will refrain from disclosing my opinions on certain subjects. If they are afraid that I may say something about Socialism, they had better get another speaker. I cannot get myself into the position of being unable to say what my judgment leads me to say. If they want to let me speak on the subject of "Living Triumphantly" and follow my own judgment as to what content I shall put into it, I shall be glad to accept. Otherwise they had better look somewhere else.

The program you have arranged for January 28th and 29th is quite satisfactory to me.

As a subject for Cranston I suggest "Living Triumphantly".

Cordially yours,

KP/L



January 18, 1935.

Mr. Leonard Oechsli,  
447 Chamber of Commerce Building,  
Los Angeles, Calif.

My dear Mr. Oechsli:

Let me thank you for your letter of  
January 10th, forwarded from Whittier. I am glad  
indeed that you found the book such a satisfactory  
Christmas present. It was good to have that contact  
with you.

Cordially yours,

KP/L

January 18, 1935.

Mr. George A. Harper, Headmaster,  
Southern Arizona School for Boys,  
Tucson, Arizona

My dear Mr. Harper:

Many thanks indeed for your good letter  
which was forwarded to me here. When you come to  
getting up your staff for next year you may want to  
consider Mr. and Mrs. Pfeutze for a place.

We are really quite thrilled by the way  
Kirby Jr. and Mary are entering into things at Whittier.  
They will undoubtedly send you grades after the exams.

Please remember me kindly to all old friends.

Cordially yours,

KP/L



January 18, 1935.

Mr. Clyde Grady,  
1616 Hopkins Street,  
Berkeley, Calif.

My dear Mr. Grady:

Your important letter has been forwarded to me here. I wish we had a chance to talk things over personally. You got me wrong. The reason I did not enter into an extended conversation with you is that there were about twenty other people waiting to say a word to me. It is always embarrassing not to be able to answer a question satisfactorily, but at the end of a meeting is about the least satisfactory time imaginable for such a conversation. I am glad that you wrote as freely as you did.

Cordially yours,

KP/L

January 18, 1935.

Miss Mirna F. Kassner,  
1359 Broadway,  
New York, N. Y.

My dear Miss Kassner:

I am sorry for the delay in replying to your letter, but I have been en route from California.

I have had several unpleasant experiences with the radio, but have so little definite proof that I do not think it worth while to get involved in an argument. Moreover, it happens that at this moment I am under extremely heavy pressure.

Sincerely yours,

KP/L



January 18, 1935.

Mr. Melvin Wheeler Jackson,  
133 South New Hampshire Avenue,  
Los Angeles, Calif.

My dear Mr. Jackson:

Your letter of January 9th has been forwarded to me here. I wish I had a chance to talk with you further about the questions you have raised. A letter is so inadequate and unsatisfactory.

Cordially yours,

KP/L

January 18, 1935.

Rev. Miss Thornburgh Workman,  
The Methodist Church,  
Richmond, Missouri

My dear Friend Workman:

It was a great joy to have that brief visit with you and your men in Kansas City. I hope that your plans for the discussion group are carried out, and have no doubt that you will have an exciting and rewarding time together.

Under separate cover, I am sending you a copy of two of my books which I hope you will find useful. Do keep me in touch with developments.

Cordially yours,

KP/L



NATIONAL STUDENT ASSEMBLY

Louise Dohrman, President  
University of Cincinnati  
Gertrude Clarke, Vice-Pres.  
University of Nebraska

NATIONAL STUDENT COUNCIL  
OF  
YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS

600 Lexington Avenue, New York, N. Y.

Cable Address: Emissarius, New York

Winnifred Wygal

Executive Secretary

January 18, 1935

To: Rev. Ailan Hunter  
Miss Ethelwyn Mills  
✓ Mr. Kirby Page

From: Rose Terlin  
National Student Council

As you know, the Y.W.C.A., and particularly the National Board, has been under serious criticism from several quarters lately, particularly as the result of the activities of Mrs. Dilling.

I am enclosing a letter which was sent by Mrs. McCullough to Mrs. Robison. The letter is so obviously absurd that we are inclined to ignore or be amused by this type of thing. However, due to the increasing amount of this type of criticism we feel it necessary to deal with it in some way.

I am asking each of you to write a statement setting forth the reasons why you are or why you are not Communist, and send it to me as soon as possible. Miss Rice wishes us to keep a file of accusations like this <sup>one</sup> of Mrs. McCullough, and answers to them. I shall appreciate your doing this very much.

RT:GL  
Enc.



AMERICAN LEAGUE

# AGAINST WAR AND FASCISM

NEW YORK CITY COMMITTEE

213 FOURTH AVENUE  
NEW YORK CITY

Telephone: GRamercy 5-9012

January 19, 1935

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IDA DAILES  
ASS'T SECRETARY

Mr. Kirby Page  
347 Madison Ave.  
New York City

Dear Sir:

During your absence in the west, I called at your office with two objectives—to ask the address of Mr. Henson of the I.S.S. who happened to mention to me last July on shipboard, that his friend Kirby Page lived out in Sunnyside. Secondly I intended asking you if you would be willing to give us a few words of endorsement for our conference to be held at Flushing on the 28th of this month.

There are three branches of the American League in Queens to date, ours the Jackson Heights, the Woodside and one in Little Neck, but we have other organizations affiliated and are holding the conference in order to let people in this section of Queens know there is such a movement.

We are having local speakers, Rev. Shrigley of Richmond Hill, Rabbi Dubin of Flushing, Mr. Long director of the Flushing Y, a negro from the League for Equal Opportunities, a representative of our youth branch and a woman.

An endorsement from you to put in the local papers would be of very real value.

Sometime in the future when we know we will have a large audience, we hope you can be a speaker at a conference or at a mass meeting.

Thanking you for giving this your consideration,  
I am,

Yours very truly

(HCU) *Julia Church Kolar*  
Sec'y. Jackson Heights Branch.

*Send your endorsement to Secty. Inanna  
Council & LNF 33-11-86 in H. Jackson Heights, N.Y.*



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## WOMEN'S INTERNATIONAL LEAGUE

For Peace and Freedom

*Los Angeles Branch*

553 SOUTH WESTERN AVENUE  
LOS ANGELES, CALIFORNIA

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Dr. Dorothea Moore  
Mrs. Elizabeth McManus  
Mrs. Charles H. Rieber  
Mrs. Shelley H. Tolhurst  
Dr. Miriam Van Waters  
Mrs. Kate Crane Gartz

*5107 Meridian St. Jan. 19, 1935*

*Dear Mrs. Page,*

*Your letter received today,  
enclosing your membership application together  
with P. O. order for two dollars, both of which  
I'm forwarding to Miss Blanchard with  
explanation that I understand the money  
is to cover your own membership, also  
associate membership of your husband as that  
is what we would most desire.*

*We will not ask of you any activity inconsistent  
with your present state of health and your  
distance from this center of activity, but we know  
that you both will be very valuable help to  
our local organization.*

*Today a circular letter from Frederick J. Libby  
urges us as groups and individuals to  
send telegrams and letters to each of our  
Senators and to the President asking for*

immediate favorable action on admission  
to the World Court- With no further reservations,  
Undoubtedly Mr. Page is already in possession  
of the same and has or will send in his  
plea. We are to be Congratulated as a League  
on having your Co-operation.

Hoping to see you at the Muriel Lester  
dinner with others,

I remain most Cordially  
Yours, Amelia Richie.





AMERICAN LEAGUE

# AGAINST WAR AND FASCISM

A movement to unite in common resistance to War and Fascism all organizations  
and individuals who are opposed to these allied destroyers of mankind

112 E. 19TH STREET, ROOM 605  
NEW YORK CITY

TELEPHONE: ALGONQUIN 4 — { 9784  
9785

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JAMES LERNER

393

January 19, 1935

Kirby Page  
347 Madison Ave  
New York City

My dear Kirby:

Thank you ever so much for your letter of a few days ago giving me permission to obtain the addresses of the ministers of the May 8th number of the WORLD TOMORROW. I appreciate your doing this, especially in view of the fact that you have serious questions relative to a United Front organization with the Communist Party.

Sincerely yours,

*Charles C Webber*  
Affiliations Secretary

CCW:DP

# THE FELLOWSHIP OF RECONCILIATION

2929 BROADWAY, NEW YORK, N. Y.

Telephone: UNiversity 4-5675

Cable Address: "FELLOWSHIP", New York

393

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CLAUD D. NELSON  
Southern Secretary  
252 Winona Drive, Decatur, Ga.

SOPHIE TREFON  
Office Secretary

Jan. 19, 1935.

Dear Kirby:

I appreciate your thoughtfulness in calling Webber while I was there & arranging for us to get together on Monday evening at 6<sup>00</sup>. I did not tell him of the action of the council relative to the War & Fascism group, but tried to prepare his mind so that he would be reconciled to leaving out his United Front proposal. I found him very approachable and sincerely concerned that the Fellowship shall become increasingly effective in bringing its principles to bear in the economic field -

— Harold —

[B.S.] I'm free Monday evening for that long talk which I hope we can have ~~before~~ within the next few weeks.



Box 64  
League City, Texas  
January 20, 1935

Dear Pages — Guess the big  
freeze didn't reach your  
neck of the woods but it  
made us quite a visit.  
Sunday was too warm to  
wear even my satin coat  
to church and Monday was  
cold enough to wear everything  
I had. Only I didn't, I just  
stayed close to the stove.  
Your husband is getting  
to be a very good California  
real estate man. He was so

enthusiastic I'm afraid you will have to give him a corner of the yard to dig in, too. And wouldn't that be a picture? He was so proud you would have thought he drew up the plans himself although he frankly admitted that you and the brats deserved the credit. It looked and sounded mighty nice. Mrs Murray and Susie were getting fairly enthusiastic themselves although they have a hard time believing that such a thing could really happen to them and a still harder time making up their minds to inflict their presence on anyone

else. You know them! Susie says she won't do anything until she can dispose of this place. John and I are perfectly willing to stay but she would probably be as worried about me as I would about her if she were by herself here. John works nights about one third of the time. The place is more a business place is more dangerous than a private house. She zig-zags back and forth. One day she is talking about what she will do when she gets to California and the next day she is going to get her a house in Houston. Of



course, if she once comes to visit you she would probably be ready to stay forever. I just tell her that she had better visit a while with each of us before she makes up her mind to get a place of her own. Time she spent a month or two in Houston she would be through.

I never did tell you that I bought a dress and hat with my Christmas money. I had them on the day we saw Kirby but his eyes were so set on California I'm sure he didn't notice them.

Lusie said she would write when she had something to tell you but she probably will not wait that long.

Love — Johnnie

January 21, 1935.

Prof. Alpheus Lyon,  
University of Maine,  
Orono, Maine

My dear Professor Lyon:

My attention has just been called to a report that you charged that I am being supported by Communist funds. I hasten to tell you that you are misinformed. There is not a shred of evidence or basis for this accusation. As a matter of fact, I am so thoroughly pacifistic that I am completely opposed to the Communist method. I am taking the liberty of sending you a copy of my book "Individualism and Socialism" in which you will find a long criticism of the Communist program.

I would be very grateful if you would be kind enough to tell me where you got the impression that I was receiving Communist funds. You will readily understand that this is a serious accusation and I am eager to correct such a misunderstanding.

Very sincerely yours,

*sent  
1/21/35*  
RP/L



January 21, 1935.

Mr. C. B. Loomis,  
244 Central Avenue,  
Leonia, N. J.

Dear C.B.:

Many thanks for your note with the check for the refund on the insurance. It breaks my heart to think that we will not be going back to Slabsides. Fortunately, however, we are pleasantly situated in Southern California, and everybody is enthusiastic about prospects.

With every good wish,

Cordially yours,

KP/L

Editor  
JOHN HAYNES HOLMES  
Managing Editor  
CURTIS W. REESE  
Secretary  
MAY JOHNSON

# UNITY

Established 1878

ABRAHAM LINCOLN CENTRE  
700 Oakwood Boulevard  
CHICAGO

PHONE DREXEL 6600

January 21, 1935.

Mr. Kirby Page,  
347 Madison Avenue,  
New York, N.Y.

Dear Mr. Page:

UNITY is soon to begin a series of articles on "Persons You Ought to Know". The idea is to run articles of about 2000 words telling of the life and work of men who are doing significant things, but who are not well known to the general public.

We would very much like to have you write the story of Jerome Davis. If for any reason you do not care to write of Mr. Davis' life and work, then perhaps you know of some one who should be included in the series and about whom you would like to write.

Unfortunately UNITY does not pay for articles.

Very cordially yours,



Curtis W. Reese,  
Managing Editor.

CWR/J

No



# The Roger Williams Clubs

City Headquarters and Office of the Adviser

10845 LE CONTE AVENUE LOS ANGELES, CALIF.

Telephone WLA-31148

January 9, 1935

2.00 ✓

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Mr. Kirby Page  
240 So. Bright Ave.  
Whittier, Calif.

Dear Kirby:

That was a great deliverance of yours both in message and discussion last Friday night. May heaven sustain and increase your friendly, cheerful ways, your insight into these great human problems, and your ability to give us clear direction.

We are delighted that Southern California has captured your family and that you are going to stay. Here's hoping our trails cross frequently.

X

Enclosed are two dollars for copies of your book, "LIVING TRIUMPHANTLY". They go to two prominent preachers that will appreciate your autograph if this is possible.

Dr. James H. Lash  
Hollywood Congregational Church  
7065 Hollywood Blvd.  
Hollywood, Calif.

Rev. E. M. Howse  
518 N. Camden Dr.  
Beverly Hills, Calif.

sent  
1/18/35

Peace and power to you in all your journeys,  
hurry back.

Yours always and all ways,

Gale (Seaman)

\* They gave me the money  
Friday night & 2 failed to report to you -

INTER-COLLEGIATE DINNER-PROGRAM, FRIDAY, DECEMBER 7

**Allahabad Christian College**  
**American Presbyterian Mission**

HOLLAND HALL UNIVERSITY COLLEGE  
EWING CHRISTIAN COLLEGE  
AGRICULTURAL INSTITUTE  
EDUCATION DEPARTMENT

President. Dr. SAM HIGGINBOTTOM  
Principal. Dr. G. HERBERT RICE

AGRICULTURAL INSTITUTE  
ALLAHABAD, INDIA

January 21, 1935.

Dear Friends,

Once again the Christmas and New Year's mail, with its repeated expressions of friendship and appreciation of our work, has filled my wife and me with joy and gratitude. Although we do not feel worthy of these expressions, they greatly enhearten us as we continue in the great task God has laid upon us. Thirty-one years of service for Him in India have now been completed. My sixtieth birthday is behind me. The years of service left to me are few, but they can be the richest and fullest of all if I walk close to God and let Him use me.

In small incidents we see visions. Coming through the campus the other day, I saw two students laughing and talking together on a perfect equality. One is a young prince who one day will control large affairs. The other was the first of an aboriginal tribe to enter a college. They will sit for the same degree examination. Such is a prophecy of the new day in India which we are helping to usher in.

About 350 miles from Allahabad there is a small native state with great natural resources that are largely undeveloped. The old Maharaja was opposed to all modern things and to progress in general. The result was that the State subjects were very poor. The new Maharaja is energetic and forward looking. He invited me to advise him. He has one of our earliest Christian students as superintendent of his big farm with modern farm machinery. So during Christmas vacation after the Leper Asylum festivities, we motored over in the Ford. The Maharaja was on a vacation and each day took us to a different part of the State after panther, wild boar, several kinds of deer, wild dog, wild ducks and geese. On these trips I got a good view of the State and shall be able to advise the Maharaja. He is to visit us soon. Next year he will send some of his young nobles for training here.

As far as the Institute work is concerned, that of teaching the Indian to do for himself, self-help rather than pauperising him by charity, we were never better fitted for our task of removing the poverty of body, mind and spirit than we are today. We do our work at the command of our Lord and Master, Jesus Christ, the Saviour of men. He is central to all our activities. Without him we can do nothing.

The Institute owns property including land, buildings and equipment that is worth according to our balance sheet \$292,402.10. It is a "going concern" with its several departments. Its broadcasting station is now in course of erection, the masts are up, the studios ready, the license granted by the Government of India. We expect it will function in the villages soon. Again we thank the American friends who have seen the vision of what broadcasting can do and who have provided money to start this pioneer enterprise. To make full use of this great opportunity we need a trained staff to arrange and follow up the broadcasts.

Mr. Gandhi, who has resigned from the Indian National Congress Party, in order to devote himself to the uplift of the depressed classes, has invited the Institute to give expert advice to him for village betterment. The Institute has agreed to help him all it can. The National Christian Council has asked us to give special short courses in rural knowledge to missionaries and educated Indians who are going into rural work in India.



Allahabad Christian College  
Allahabad, India

President, Board of Christian Missions  
New York, N. Y.

Secretary, Board of Christian Missions  
New York, N. Y.

From several parts of India we hear of large numbers of people, this time caste as well as outcaste, who are asking for teaching and baptism. In the territory of our own Presbyterian Mission we hear of men walking thirty miles to beg the missionary to arrange for them to be baptised and instructed in the "Way". At present our colleagues find it almost impossible to receive and care for these many village folk because of a shortage of suitable and trained teachers (as well as of money for their support). The rural teacher training department will surely fill an essential need in helping to build up the Church in these great country areas.

The Allahabad Christian College has a program that is vital to the extension and growth of the Christian Church in India. Its staff of trained experts have served their apprenticeship and are capable of doing fundamental research and teaching work for the village folk of India. They are, however, crippled, for lack of adequate equipment and because, to reduce expenses, most of them are trying to carry too many responsibilities.

This letter frankly appeals for funds. In recent years the Institute has been growing rapidly, placing increased demands on our already established courses. The extension of the College work from a two-year to a four-year course leading to a B. Sc. degree in agriculture had added an appreciable financial burden. While the Institute has thus been growing, income has been declining; slowly at first but very rapidly just recently. The income from India (student fees, farm and dairy sales, government grants, etc.) has increased. This increase, however, has not at all offset the great decline in gifts from America. American gifts for running expenses dropped from \$44,965. six years ago to \$18,496.59 this last financial year; and they have decreased 50 per cent in the last two years. Income from the same source for buildings, equipment and special purposes decreased from \$10,410. six years ago to nothing at all this last financial year. A note from the Treasurer states that the Institute does not have enough money to pay for salaries for January.

So I appeal to all our friends and supporters to continue to share in this great work. Some who used to give largely are, I know, unable to give on the same generous scale. You may be sure that no gift, however, is too small to help. Contributions may be sent, clearly designated for the Agricultural Institute, to the Treasurer of the Board of Foreign Missions, 156 Fifth Avenue, New York, N. Y., or directly to me by check.

With all best wishes.

Yours sincerely,

Sam Higginbottom

# THE INTERSEMINARY MOVEMENT

TWELFTH ANNUAL CONFERENCE • MIDDLE ATLANTIC STATES • DECEMBER 7, 8, 9, 1934

CROZER THEOLOGICAL SEMINARY

CHESTER, PENNSYLVANIA

RIX P. BUTLER, PRESIDENT

LEONARD E. TERRELL, VICE PRESIDENT

C. AUGUSTUS STEVENS, SECRETARY AND TREASURER

ALLAN FREW

JAMES W. GLADDIN

GEORGE T. JAMISON

January 21, 1935

Dr. Kirby Page  
347 Madison Avenue  
New York City

My dear Dr. Page:

This is a note of explanation to follow up our conversation earlier today.

The Interseminary Conference is meeting February 21, 22, 23, 1935 at the above address. It is composed of thirty-six seminaries in the Middle Atlantic area, and will be attended by some hundred and twenty-five elected delegates. The topic for discussion this year is "The Christian Imperatives for an Unchristian World".

As you have probably surmised already the religious beliefs and political and economic affiliations of the group are quite varied, ranging from Westminster Seminary in Maryland to Union and Colgate-Rochester. The program has to be broad, therefore, in its general aspects, and we hope to get a wide range of view point in our speakers.

We would like very much to have you as the opening speaker at eight p.m., February 21, 1935 to sound the key-note of the Conference. You may choose your own specific topic, but we would like for you to deal with the war and economic issues particularly.

You would be able to leave by nine-thirty p.m. This would allow for your address of about one hour and a short period for questions.

The Conference's treasury is naturally limited, but we will be able to take care of your travelling expenses. If it would be easier or more convenient to use airplane for a part or all of your trip to South Bend, Indiana, we would be only glad to take care of the extra costs. I think that connections could be made in this way for you to spend a comfortable night and still make your appointment the following day.



# THE INTERSEMINARY MOVEMENT

TWELFTH ANNUAL CONFERENCE • MIDDLE ATLANTIC STATES • DECEMBER 7, 8, 9, 1934

CROZER THEOLOGICAL SEMINARY

CHESTER, PENNSYLVANIA

RIX P. BUTLER, PRESIDENT

LEONARD E. TERRELL, VICE PRESIDENT

C. AUGUSTUS STEVENS, SECRETARY AND TREASURER

ALLAN FREW

JAMES W. GLADDIN

GEORGE T. JAMISON

Hoping that you will find it possible to be with us,  
as we very much wish to hear you, I am

Most sincerely yours,

*Rix Pierce Butler*  
Rix Pierce Butler

Answer:

600 West 122nd Street  
New York City

January 21, 1935.

Mrs. Julia Church Kolar,  
Queens Council of the American League  
Against War and Fascism,  
33-11 - 86th Street,  
Jackson Heights, N. Y.

My dear Mrs. Kolar:

Your letter of January 19th is at hand. Unfortunately  
I am not living in Sunnyside at present.

I am sorry to say that I cannot send you the word of  
endorsement that you request. I have a strong conviction that  
pacifists like myself, who are opposed to all war, including  
class war, should not participate in organizations that are  
dominated by Communists, Communistically inclined individuals,  
or other groups that sanction violence in class war.

Sincerely yours,

KP/L



January 21, 1935.

Dear Sherwood:

Welcome home! I have never been more eager to see you and have a long talk with you about numerous matters.

I want to emphasize again how deeply grateful I am for the way you pulled me out of the financial bog occasioned by the collapse of "The World Tomorrow". It would have taken me a very long time to have gotten on my feet again if I had had to carry this load myself. You have no idea how great is the relief. I want to get this strongly fixed in your mind, because I am convinced that we ought not to talk financial matters very much. We seem to rub each other the wrong way and I want to avoid any further misunderstandings about financial matters. Truly I am grateful.

The enclosed folder will tell you about the new plan that I am launching. I am extremely enthusiastic about this national series of conferences and expect to devote most of my time to this kind of gathering. I want very much to talk the whole thing over with you when we meet.

The members of our family are so enthusiastic about Whittier and Southern California that it seems wholly probable that we will make this our headquarters for the next few years at least. We are buying an acre and a half ten miles out of town on the top of a hill with a glorious view, of mountains and sea. The view is really one of the most beautiful imaginable. We are going to build a little house on the hill. My mother is coming out and we are building a little place for her above the garage so she will have her own little home. This means that she and Alma will be able to live out of doors most of the year. It will be a great place in which I may do uninterrupted writing. The whole thing can be financed on monthly payments equivalent to what we would have to pay for rent here in New York.

I realize that you probably will be too busy while you are in Los Angeles to run out to Whittier, but in case there is a chance, Alma's telephone number is Whittier 424-435 and the street address is 240 South Bright Avenue. If you will telephone her she will be glad to come into Los Angeles in the car and get you. We have no desire at all to place an extra burden on you, and the chances are that you will be much too busy for a trip to Whittier.

We had a splendid meeting of the Fellowship group on Friday with Ernest Johnson leading the discussion on the Church and Society.

Mr. Sherwood Eddy - 2

January 21, 1935.

I am more and more excited about the possibilities before the Fellowship of Reconciliation and I want very much to talk this all over with you soon.

It will be a joy to see you again.

Affectionately yours,

Mr. Sherwood Eddy,  
c/o Y.M.C.A.,  
220 Golden Gate Avenue,  
San Francisco, Calif.

KP/L  
Encls.



January 21, 1935.

Rev. Albert Edward Day,  
Mount Vernon Place M. E. Church,  
At the Washington Monument,  
Baltimore, Md.

Dear Albert:

It was kind of you to write as you did and to send me the copy of your letter to "The Christian Century". I hope that they are able to find space to publish what you have written. The emphasis in my review was prompted by comments that I heard from several people about the book. All that you have written about the limitations of the Lyman Beecher Lectureship will not be fresh in the minds of your readers. They are likely to judge the book as a comprehensive discussion of Jesus and human personality. For this reason I wrote as I did. If I have been unfair I am sorry indeed, because I hold you in the highest esteem and I am profoundly grateful for all that you are doing.

Cordially yours,

KP/L

# OPEN FORUM SPEAKERS BUREAU

THE ACCREDITED AGENCY OF THE OPEN FORUM NATIONAL COUNCIL  
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MILDRED CHATFIELD SMITH  
EXECUTIVE SECRETARY  
TELEPHONE HANCOCK 8239

LITTLE BUILDING, ROOM 1242  
80 BOYLSTON STREET  
BOSTON, MASS.

January 21, 1935

Dear Mr. Page:

I finally had another note from the woman in charge of the Maine Federation meeting saying she felt it would be safer to go ahead with Cornelia Stratton Parker, whom they had really first considered. And in view of the fact that the subject you selected, "Living Triumphantly", was the very article she had read a review of and been frightened of, made it seem hardly wise for me to suggest that as your subject!

Personally I am disappointed, for while I think Mrs. Parker a very charming and delightful speaker, I think some talk with more meat in it is more in order for a Federation gathering.

We will, therefore, count on you just for the Portland and Lewiston lectures in Maine, with Jan. 28 at Cranston.

Sincerely yours,

*Mildred C. Smith*

Executive Secretary.

Mr. Kirby Page,  
347 Madison Ave.,  
New York City.



# OPEN FORUM SPEAKERS BUREAU

THE ACCREDITED AGENCY OF THE OPEN FORUM NATIONAL COUNCIL  
GEORGE W. COLEMAN, CHAIRMAN

MILDRED CHATFIELD SMITH  
EXECUTIVE SECRETARY  
TELEPHONE HANCOCK 8239

LITTLE BUILDING, ROOM 1242  
80 BOYLSTON STREET  
BOSTON, MASS.

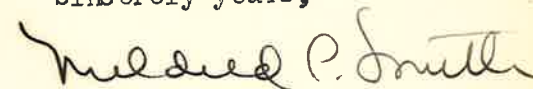
January 21, 1935.

Mr. Kirby Page  
347 Madison Avenue  
New York, N. Y.

Dear Mr. Page:

Is there any chance of your being around Minneapolis in March and do you discuss at all the London Naval Disarmament Conference and the future of Anglo-American-Japanese relations? The Foreign Policy Association in Minneapolis is asking me for speakers along this line.

Sincerely yours,



Executive Secretary.

MS:W

# OPEN FORUM SPEAKERS BUREAU

THE ACCREDITED AGENCY OF THE OPEN FORUM NATIONAL COUNCIL  
GEORGE W. COLEMAN, CHAIRMAN

MILDRED CHATFIELD SMITH  
EXECUTIVE SECRETARY  
TELEPHONE HANCOCK 8239

LITTLE BUILDING, ROOM 1242  
80 BOYLSTON STREET  
BOSTON, MASS.

January 10, 1935

Dear Mr. Page:

Will you be near Liberty, Missouri, any time during the remainder of the season? Through the Intercollegiate Council, I think we can pick up a booking for you there at \$50 or \$75 whenever you are passing by.

Sincerely yours,

*Mildred C. Smith*

Executive Secretary.

Mr. Kirby Page,  
347 Madison Ave.,  
New York City.



January 21, 1935.

Dr. J. A. MacLean,  
3420 Hawthorne Avenue,  
Richmond, Va.

My dear Dr. MacLean:

It was good to get your letter. I remember with great joy my experiences at Massanetta. It is a source of deep regret to me that my presence there brought down such a storm of criticism upon your committee.

I once wrote a pamphlet under the title "Was Jesus a Patriot?" It is out of print, but I think I may be able to find an old copy. If so, I will send it along.

I am taking the liberty of sending you a copy of "Living Triumphantly" which I hope you will enjoy.

Cordially yours,

KP/L

*Recd*  
*1/21/35*

January 22, 1935.

Miss Mildred C. Smith,  
Open Forum Speakers Bureau,  
80 Boylston Street,  
Boston, Mass.

My dear Miss Smith:

Thanks for your letter about Augusta. I think they were wise in getting another speaker. I really ought not to go to places where they are afraid of socialists. It creates embarrassment all around. Am I cirrect in assuming that Colby College is also off?

Unfortunately there is no chance of my getting to Minneapolis in March.

Neither will I be able to get to Liberty, Missouri, at any time during the year.

Cordially yours,

KP/L



prepaid, night  
letter

January 22, 1935.

Eddy and Page  
11/23

prepaid, night letter

January 22, 1935.

REV. ALLAN A. HUNTER  
MOUNT HOLLYWOOD CONGREGATIONAL CHURCH  
LOS ANGELES, CALIFORNIA

HOPE YOU ARE READY REACH FAVORABLE DECISION TO GIVE TWO OR THREE DAYS  
PER WEEK TO FELLOWSHIP STOP EXECUTIVE COMMITTEE AUTHORIZED ARRANGEMENT  
AND GUARANTEES TWO HUNDRED FIFTY DOLLARS DURING NEXT SIX MONTHS STOP  
SEND SUGGESTIONS FOR WESTERN COMMITTEE STOP I AM MORE ENTHUSIASTIC  
THAN EVER ABOUT POSSIBILITIES

KIRBY PAGE

KP/L

January 22, 1935.

Rev. Ashton B. Jones,  
26 Third Street, N. E.,  
Atlanta, Ga.

Dear Ashton:

Your letter of January 2nd reached me after my return from California. I am glad that you wrote so frankly and hope that you get the guidance you need. I was glad to see the carbon copies of your addresses.

I had a really wonderful Christmas at home. Our son and daughter are both in college and are coming along splendidly.

With every good wish,

Cordially yours,

KP/L



January 22, 1935.

Mr. P. C. Heege,  
Independence, Iowa

My dear Mr. Heege:

Your important letter is at hand. I wish that we had the opportunity to talk this matter over personally since a letter is so unsatisfactory. It was good of you to write as you did.

Cordially yours,

KP/L

Elm Park Methodist Episcopal Church  
SCRANTON, PENNSYLVANIA

HENRY H. CRANE  
EUGENE M. PIERCE  
MINISTERS

January 22, 1935.

Dr. Kirby Page,  
347 Madison Avenue,  
New York City.

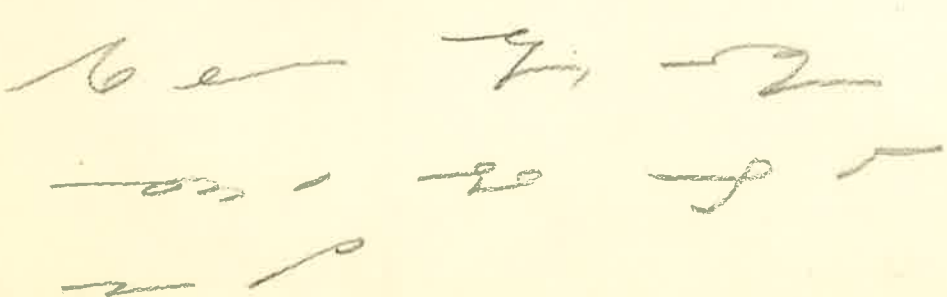
Dear Kirby:

Your grand letter of the 9th has just recently  
come to hand.

I am taking Henry Hitt to New York City - on  
his way back to Saranac - this Friday, the 25th. I will  
do my best to get in touch with you late that afternoon  
and trust that we can have dinner together that evening.  
I am looking forward most eagerly to being with you and  
hope that Friday evening will be a convenient time for  
you.

My best always.

Faternally thine,





Rev. E. B. Learish, D.D., *President*

Rev. J. D. Good, D.D., *Vice-President*

Rev. W. G. Fulton, D.D., *Sec.-Treas.*

100 Greenwood Ave.,

Punxsutawney, Pa.

# Allegheny Conference

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EFFICIENCY SUPERINTENDENT OF CHRISTIAN ENDEAVOR  
Rev. A. J. Orlidge, 2317 Cronemyer Ave.,  
McKeesport, Pa.

Johnstown, Pa.  
January 22, 1935

Mr. Kirby Page,  
Christian Century Press,  
440 South Dearborn St.,  
Chicago, Ill.

Dear Sir:

In planning an experimental project relative to our camp work for young people, our committee felt that our young people needed a retreat situation to stimulate and help them in these days of great uncertainty. The purpose of the retreat being two-fold. (1) to consider WAR- its implications, cost, causes, sure, etc. and (2) our present economic situation-what it has brought us and how we are to deal with it, etc.

There will be in the neighborhood of one hundred young people present. The retreat will start on a Saturday afternoon August 3, at 2:30, and close on Sunday evening August 4, 1935. The part we would like to have you assume is as follows. Opening up the problems and question with an address on Saturday afternoon-- then the group will be divided into smaller units and go into a discussion. Then we will meet in the evening and you will address us again. Then on Sunday we will arrange our schedule so that you will speak in the morning, afternoon, and evening. Literally you will guide the conference. We are anxious to have our young people face the situations as they exist and we know that you have made an extensive study along this particular line, therefore we very much desire to have you present.

The dates are- August 3, 4- 1935. We would meet you in Johnstown, Pa. and take you to the camp (15 miles distant in the mountains) on Saturday a.m. according to the time you could arrive.

Our committee felt that we could guarantee expenses up to and including \$50. But we felt unable to do more. Since this is an experimental project.

(over)

Allegheny Conference  
Board of Christian Education  
Department of the United Methodist Church

please write and let me know immediately just what  
your reaction are and as to the possibilities of your  
being present.

Sincerely yours,

J. N. Boyer,  
123 Barron Avenue,  
Johnstown, Pa.



Young Men's Christian Association  
of the  
University of California

Stiles Hall  
2227 Union Street, Berkeley

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Campus and  
Community Secretary  
FRANCIS A. SMART

January 22, 1935

Mr. Kirby Page  
Whittier College  
Whittier, Calif.

Dear Kirby:

I enclose an article which has just appeared on the subject of the "United Front" by Dr. George Hedley. He will be talking here in Berkeley considerably to the same effect. As soon as you have time I wish you would send me your comments on his arguments. We are under heavy pressure in this matter, as the National Student League is continually attempting to bring the Christian Associations into some official relationship with them on particular projects.

Sincerely yours,

*Harry L. Kingman*  
Harry L. Kingman

1 Incl.  
HLK/B

January 22, 1935.

Mr. Glen D. Dalton,  
Y.M.C.A.,  
Ohio State University,  
Columbus, Ohio

Dear Glen:

Many thanks for your good letter about Paul Sutley.

Unfortunately my schedule is so crowded that I cannot accept the important invitation from your University Religious Council. I am sorry about this as I had such a rewarding experience on your campus last year.

Cordially yours,

KP/L



# The General Conference of the Religious Society of Friends

PATRICK MURPHY MALIN, CHAIRMAN  
F. PALIN SPRUANCE, VICE-CHAIRMAN  
HARRY A. HAWKINS, TREASURER

## Advancement Committee

1515 CHERRY STREET  
PHILADELPHIA, PA.  
TELEPHONE, RITTENHOUSE 2286

J. BARNARD WALTON  
THOMAS KENNEDY  
SECRETARIES

January 22, 1935.

Kirby Page,  
347 Madison Ave.,  
New York City.

Dear Kirby Page,

We have heard many, many favorable comments about your talk at the Race Street Forum Sunday evening. It is interesting to note that even those who disagree with you nevertheless respect your opinions. Our Communist friends in particular were very much interested in your approach to social change.

We all enjoyed having supper with you and getting to know you. I am hoping that we shall be able to have you with us again in the near future. Patrick Malin and Barnard Walton join with me in my expression of thanks and fellowship.

Sincerely yours,

*Thomas Kennedy*  
Thomas Kennedy.

January 23, 1935.

Pres. Tully C. Knoles,  
College of the Pacific,  
Stockton, Calif.

Dear Tully:

I was greatly moved by your fine letter of January 15th. It was most considerate of you to take time to write at such length about these critical matters. I shall take to heart what you have written. I must take a parting fling, however - I have not yet given you up as being beyond redemption.

Affectionately yours,

KP/L



January 23, 1935.

Chaplain W. R. Hall,  
Norfolk Navy Yard,  
Portsmouth, Virginia

My dear Chaplain Hall:

It was kind of you to write as you did, and I appreciate the spirit of your letter. I wish that we had a chance to talk this matter over face to face, since a letter is so unsatisfactory.

I have been told time and again by former chaplains that a straight out anti-war message would not be tolerated on the part of chaplains. It is one thing to say that war is wrong and that it should be prevented but - there are occasions when it must be gone through with. It is quite another thing to say that war is wrong, therefore men should never engage in it. It is this latter emphasis that chaplains cannot give to soldiers and sailors. Surely the message of complete war-resistance would be censored by your superior officers. It is my thought that chaplains should not be an official part of the war establishment, but should be entirely free to preach the Gospel of Christ and to urge men not to engage in war under any circumstances whatsoever.

Cordially yours,

KP/L

January 23, 1935.

Pres. Rix Pierce Butler,  
The Interseminary Movement,  
600 West 122nd Street,  
New York, N. Y.

My dear President Butler:

After looking at my schedule more closely I have reluctantly come to the conclusion that I cannot accept your kind invitation. The only way I could make connections would be by air, and during these winter months, flying is so uncertain that I think I had better not run the risk of missing two important engagements in the West. This is a source of deep regret to me as it would have been a great privilege to have had a part in this important gathering.

Regretfully yours,

KP/L



January 23, 1935.

Mrs. Elizabeth H. Emerson,  
808 University Avenue,  
Las Vegas, N. Mex.

My dear Mrs. Emerson:

Your important letter is at hand. I only wish that we had the chance to talk this matter over face to face.

The questions you raise are critical and should be grappled with. Our son and daughter are enrolled in Whittier College, and we are very enthusiastic about the college. Many members of the faculty are quite conservative and the community is conservative. President Mendenhall and some members of the faculty are alert, liberal, and courageous. This is President Mendenhall's first year, and I am confident that he is going to have a powerful influence over the whole institution. If possible you ought to have a talk with him or at least to write him quite frankly what is on your mind.

Cordially yours,

KP/L

#25 1/2 Second Ave.

Gloversville, N.Y. Jan., 23-35

Dear brother Page:

The enclosed clipping was published in our two papers yesterday - The Morning Herald and The Leader-Republican. We were amazed when we read it and we do not know just what to do about it. Shall we reply or shall we remain silent? Sometimes the best answer is no answer. It looks to me that the writer of this resolution is a lawyer and it seems as if some organization outside of G. is behind it - Some national organization. You may know. Perhaps you, yourself, may want to reply. Let's hear from you - we want to do what's best for the Cause.

Both Mrs. R. myself were real glad to see you and we greatly enjoyed your lecture and your answers to the questions -

Blessings upon you & your family!

Very sincerely

G. A. Reel



January 24, 1935.

Rev. G. A. Reinl,  
25<sup>1</sup>/<sub>2</sub> Second Avenue,  
Gloversville, N. Y.

My dear Brother Reinl:

It was kind of you to send me the clipping. It does not seem wise for me to make any reply to attacks such as this one. This is probably part of a national campaign, as I am having the same sort of experience in many different places.

In order that some of you locally may have full information about me, I am sending you a set of my books. This will enable you authoritatively to state my point of view. You may think it advisable to put these books in the public library where they will be accessible to anyone who is interested. The suggestion that I am a Communist is utter nonsense, as may be seen from my books and numerous articles. It happens that I am just now writing an article which I think will appear in "The Christian Century" in about two or three weeks in which I point out the futility and menace of the Communist method of armed seizure of power.

If there are detailed questions which you want to ask, by all means send them along. It may be worth putting into the record the fact that I do not receive a salary from any organization or agency but depend entirely upon my own earnings and small gifts from a few Quaker and other pacifist friends.

I will be grateful if you will keep me informed as to developments.

Cordially yours,

*Sent  
1/24/35*

56 KINGSBORO AVE.  
GLOVERSVILLE, N. Y.

Mr Kirby Page  
347 Madison Ave  
New York City -

My dear Mr Page -

We thank you so much for your  
book, *Living Triumphantly and Individualism*  
and Socialism. If they present their  
brief as well as you do when you speak,  
we shall be much enlightened and benefited.

Your talk has done us all good in  
Gloversville. We are all the better for your  
"explorative" message. The Council is waiting to  
make a statement after its next meeting. I  
wish I were sure that the cause would not



2/  
56 KINGSBORO AVE.  
GLOVERSVILLE, N. Y.

be harmed by my silence until then. Our  
silence might be judged evasion of responsibility.  
Of course I am proud of our efforts.

Cordially yours,

Elizabeth & Mills.

January 26, 1935.

135 Ulster St.  
Jan 28/35  
Toronto.

Dear Kirby:

Please forgive me for not  
acknowledging your letter and generous  
gift before this. During the holiday  
season I was doing quite a bit of  
travelling around the district and spent  
very little time at home. You will  
wonder why this letter comes from  
Toronto. I have accepted the  
invitation of the League against war and  
Fascism to do some speaking and  
other work for them and will probably  
spend the next month or two in this  
part of the country. I am as you  
know tremendously impressed with  
the possibilities of this movement.  
As for we have been very successful  
in making it possible for  
Communists and Pacifists to work  
together. Perhaps it is because



2

Canadian Communist and Pacifists have  
more sense than in the U.S.A.

At any rate we all feel that there's  
re working out very satisfactorily and  
that before long we shall have a  
strong mass movement with which  
to meet the Fascist offensive - and  
it can't go away. Bennett's  
reform program has definite  
Fascist implications and we shall  
need to watch him very closely.

John Stachey spent a couple of  
days here and we enjoyed him  
very much.

I have made arrangements to  
have my work in Nova Scotia  
then Core of until my return.  
The trip across the country will  
enable me to build up

relationships with other labor  
groups throughout Canada.

I haven't been following the American  
scene very closely but I should  
gather that the New Deal is  
having a tough time & perhaps  
I should say its victims for  
obviously there are those - at the  
top - who find it a very good  
deal at least according to  
Harry F.

I see Sherwood is coming to  
Toronto in March. I doubt if  
I will be here that long.  
more later.

affectionately  
Mae



Karlsruhe  
Campbell Place, Colombo,  
Ceylon.

January 28, 1935.

D. Kirby Page,  
New York, U. S. A.

Dear D. Page,

Thank you very much indeed  
for your inspiring volume, "Living Creatively".  
You have greatly enriched my "Quiet Hours" by  
your generosity.

"The Christian Century" is not likely  
to be sent from next month. I shall sorely  
miss it. Its continuance would be heartily  
welcomed!

As my small income precludes the  
possibility of investing in books of great value,  
I greatly appreciate any lent after perusal  
when practicable. With all good wishes.

Yours sincerely,  
Sam. Van Hout

DRAKE UNIVERSITY

DES MOINES, IOWA

OFFICE OF THE PRESIDENT

January 31, 1935

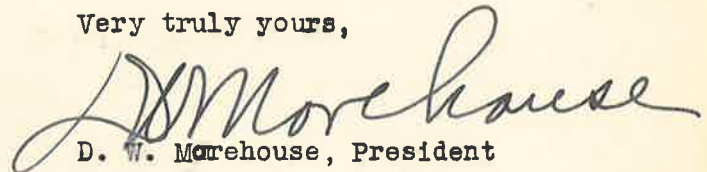
Dr. Kirby Page  
347 Madison Avenue  
New York City

My dear Dr. Page,-

I note by the prospectus of the National Series of Conferences to be conducted by you from October, 1935 to April, 1936, that you are scheduled for the middle west from November 10 to 17. I sincerely hope you will let us know when you are in or near Des Moines. I would be delighted to have you at the University and to give you full cooperation. I hope you will write me freely for anything that I can do.

Congratulations and highest personal regards.

Very truly yours,

A handwritten signature in dark ink, appearing to read "D. W. Morehouse". The signature is fluid and cursive, with a large, stylized initial "D".

D. W. Morehouse, President



HENRY H. CRANE  
ELM PARK PARSONAGE  
SCRANTON, PA.

January 31, 1935.

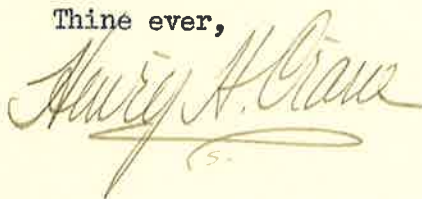
Dr. Kirby Page,  
347 Madison Avenue,  
New York City.

My dear Kirby:-

I am frightfully disappointed at not being able to see you this week but I am planning to be in New York City sometime Tuesday morning. May we plan to meet and have lunch together and talk to our hearts content? If you will wire me immediately upon receipt of this telegram I will make my plans to that end.

Much love to you always.

Thine ever,

A handwritten signature in cursive script, reading "Henry H. Crane". The signature is written in dark ink and is positioned below the typed name "Thine ever,". There is a small mark, possibly a "5", written below the signature.

ok / P. S. - Will you please have your office send me 12 copies of the special edition of "Living Triumphantly".

H. H. C.

# THE FELLOWSHIP OF RECONCILIATION

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252 Winona Drive, Decatur, Ga.  
January 31, 1935.

Mr. Kirby Page  
347 Madison Avenue  
New York City.

Dear Kirby:

I like your announcements. I am happy to see the F.O.R. enclosures sent out with them. I shall try to secure one new member!

I wonder whether you would like for me to take the primary or at least the initial responsibility for setting up your program in this section a year from now. I shall be in Jackson this week end and can probably say a preliminary word there.

I would suggest something like the following itinerary for your fourteen days: one Louisiana city, Little Rock, Memphis, Jackson, Birmingham, Nashville, Chattanooga, Knoxville, Atlanta, possibly one Florida city, Macon or Augusta, Columbia. Depending on the number of rest days and the number of suggested cities where we could not get a good set-up, you might have some days left for North Carolina or Virginia, but you visit them pretty frequently.

The printer at last has final copy for my study.

At the editor's request I wrote a review of "Living Triumphantly" for the Nashville Christian Advocate. He accepted it with thanks, but I have never seen it in print.

Yours sincerely,

*Claud*  
Claud Nelson.

CN:m